UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: The vitalizing life of Spirit fills and thrills me, and I am made whole and well.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Showers of spiritual substance bless me, and my prosperity is self-evident.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

BY CHARLES FILLMORE

IN MAKING A demonstration through the power of the Spirit is it necessary to affirm specifically the thing wanted or should one leave it all to the Spirit and refrain from concentrating on the object desired?

This question in various forms is often asked by Unity students. Some teachers answer that the Lord knows what you want even before you ask, consequently it is useless to make specific demands.

How does the Lord know what you want even before you ask? By the thought in your mind of course, to which the Lord has direct access.

Therefore in all your prayers you do ask for specific things, and we find abundant corroboration of the correctness of this procedure in the teachings of great metaphysicians.

Jesus taught repeatedly that we should ask the Father in His name for all things and our prayers would be granted.

As we grow in wisdom we develop our innate dis-

crimination and thus avoid the burdens we load upon our backs by our mass desires. Desire is forceful asking, and when our desire is passionate the Spirit rushes to answer it. According to the King James Version Jesus in Mark 11:24 said, "What things soever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*" The American Standard Version reads, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

The latter version places the emphasis on belief, which translators use instead of the stronger word faith, which Jesus undoubtedly had in mind. Our word faith represents spiritually a faculty in man by which he can transform ideas into dynamic forces. Jesus pointed to this when He said, "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe what he saith cometh to pass; he shall have it."

Jesus did not say that any of His hearers had developed the power to move mountains by his word of faith, but He saw the innate potential ability sleeping in their minds.

We all need a larger expression of spiritual faith, which comes through use. The mustard seed of faith will expand and become a mountain mover if we cultivate it.

Spiritual faith is not developed without the cooperation of the other faculties. Concentration of the mind on certain selected ideas will lay a mental foundation of superfaith. Then the understanding that the apparently solid universe is really fluid and can be easily transformed by one who works with its volatile atoms is essential. Man's inventive genius is proving this amazingly in the electrical field. An electrical saw cuts

steel as a hot knife cuts butter. The electric eye sees through matter. The radar sight definitely locates objects in the air and beneath the water, far beyond human sight. These and many other marvels of electrical efficiency show what the mind of man can accomplish when it concentrates on the development of the forces of the unseen world.

Swedenborg and many other great metaphysicians teach that every material thing has its spiritual correspondence. The architect pictures in his mind the building he intends to erect. This picture he draws and gives with the blueprint details to the contractor, who builds accordingly. This illustrates the relation we bear to the Great Architect; we are the builders, and the body and all its furnishings and all things in the universe are the work of man, based upon the plans of God. So it is absolutely true that ideas rule the world. James Freeman Clark, the great preacher said: "All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world."

When we understand that in our prayers we can lay hold of this realm of creative ideas and bring forth every desire of our heart, we are on the way to the development of the Son of God. Thus we see how great ideas transform weak men into world leaders. The emotional Moses was reared a pampered prince in the royal court of Egypt; he had culture but lacked control of his passions. Thus he gave way to his anger and killed a man, escaping the vengeance of the law by flight, and for forty years he was a lowly herder of

sheep. But Jehovah saw through his inferiority complex into his courageous soul and revealed his mastery to him in a flame of Spirit fire. In spite of his "Who am I, that I should . . . bring forth the children of Israel out of Egypt" Jehovah quickened his I AM and exposed the spiritual prince that exists in every man. Then Moses began to demonstrate the power of the "prince of the house of Israel" and became the forerunner of the Christ mind, which leads all our imprisoned thoughts out of the darkness of matter into the light of Spirit.

That there is a very close relation between the invisible energies discovered by modern scientists and the omnipresent life described by Jesus is evidenced by the inability of scientists to describe electricity in terms of matter.

When asked what electricity was the president of the General Electric Company reportedly said he did not know what it was but it acted like what the Christians called faith. In this connection Dr. D. D. Rosenwane, Saint Mary's Hospital, London, England, says: "Life's manifestations, simply and fundamentally expressed, consist of electrical energy exchange." In a paper read before a convention of modern scientists Prof. Robert Millikan said, "The atom has revealed that it possesses functions so varied and mysterious that science has concluded that it is mind, rather than the old mechanical matter." Thus he voiced the beginning of a complete change in the scientific estimate of all atomic structures. In the place of an inert particle of matter, acted upon by forces outside of itself, the atom is found to be a radiating center of energy, in fact a generating dynamo from which flows undreamed of power. Not only is the atom composed of electrical units that possess

almost unlimited energy but it also obeys laws that stamp it as possessing superintelligence and as being directed by a mind that moves in superhuman ways.

Metaphysicians have long known that our body cells radiate emotion, joy, anger, jealousy, and fear, and now science confirms this, and goes still further in the new M-ray discovery.

In the April, 1943, Magazine Digest we read: "Onions *are* broadcasting stations. So are cabbages. So is your little finger, the blood inside your veins, your liver, even the wart on your thumb. Every living thing can go 'on the air' with weird programs. The broadcast-band in which these programs are found is known to science as the M-ray band."

The blood is constantly giving out M rays. Recent experiments showed that these rays are affected not only by drugs but also by the age of the patient, his or her sex, state of health, hunger, sleep, or agitation. Of course the question is, Can science reveal the innermost secrets of the body simply by measuring the M rays broadcast by the blood?

The answer is that science measures the mechanical forces of the body but fails to grasp the intelligence that directs those forces. It recognizes that the various emotions of man increase or diminish the emanations but does not explain the mental laws that the central ego uses to bring about those changes. Here is where science and religion must unite and explain the unity of mind and matter, God and man, and the necessity of subjecting all to the innate principle upon which all depend for existence.

The majority of metaphysicians do not deem it necessary to understand the electrical relation of Spirit and life; they exercise their power over ideas and let the

law take care of the physical reaction. This accounts for the uncertainty of their demonstrations. The electrician complies with certain laws and gets the desired heat, power, or light without variation. Ideas propel energies under laws fully as exact and orderly, and the results should be as undeviating. Thus we are compelled to go forward in the investigation and cooperation of spiritual, etheric, and physical forces in man and his world.

Important Announcement by Postoffice Department

In order to expedite the handling and delivery of mail in the 178 largest cities in the United States the Postmaster General has announced an improved method of addressing mail for delivery in these cities. This new method calls for the addition, after the name of the city, of a number that indicates the postal district in which the addressee is located. Unity School is located in the 6th delivery district, Kansas City, Mo.

We ask our correspondents to begin right now to address mail to Unity as follows:

Unity School of Christianity,
917 Tracy,
Kansas City 6,
Missouri

The Growth of Prayer

PRAYER, ITS DEFINITION, FORM, PURPOSE, AND RESULT

BY AMY HANNAN

Part One

THE PURPOSE of this series of lessons is to gain a deeper understanding of prayer so that through its use we may build a happier, more satisfactory life. Prayer is our means of making contact with the Spirit of truth that abides within each one of us.

In order to gain a deeper understanding of prayer, it is first necessary to have a clearer conception of God and of our relationship to God. God is Spirit. Spirit is the essence of life, the breath that animates all humanity. Spirit is that indefinable, intangible presence which is the only reality. Spirit is pure being. The soul is the expression of Being, and the body is its manifestation.

Man is the offspring of Spirit and is therefore essentially spiritual. God is Divine Mind. Then man is Divine Mind's perfect idea, and man's life is the expression of this idea. The fact that man's life does not express the perfection of this idea is due to his thinking, which has become involved in erroneous beliefs about himself. We have not associated ourselves with the thought of our spiritual perfection but with the thought of human frailty, so the perfection of the divine idea that we are has never had full expression save in the life of Jesus Christ.

God is eternal principle, and man is the means by

which this principle is made manifest. A principle is a law, a rule of action. The divine principle is the originating cause, the divine law, the rule of divine action. As the principles of mathematics need the co-operation of figures to make them manifest, so the divine principle needs the co-operation of man to come into manifestation.

The principles of music reach expression through notes and become manifest through musical instruments when man lays hold of them and bring them forth. Divine principle is expressed through ideas and becomes manifest through man's prayer. The result in both cases is harmony.

Divine principle, though changeless and undeviating, is not cold and relentless but infinitely friendly when we agree with it and make ourselves obedient to its laws. We cannot change divine principle, but we can use it, through understanding, to accomplish any good we desire.

God is the infinite Creator. His creation has been finished and pronounced good. Man's work begins here, with perceiving this perfect creation and by his true thought bringing it into manifestation in his own life. It is by man's co-operation with God that this perfect creation, the kingdom of heaven, is established on earth.

God is the great loving, understanding, forgiving Father, and we are the beloved son for whom He waits in infinite patience. No matter how far we have wandered away nor how great our difficulty, by turning to this infinite, loving Father principle we find release from our bondage.

As Divine Mind thought the universe into being so man thinks his world into manifestation. If he sees materially, he is creating a world for himself filled with

limitations, suffering, and hardship, for in judging and thinking from appearances he can only reproduce what already appears in the world. Any appearance or manifestation is the finished result of a certain process of thought.

But man can think spiritually. To think spiritually is to think according to principle, according to Truth. It is to judge righteous judgment; to think only in terms of that which God created and which is sustained by principle. We think in terms of the things we see; so in order to think spiritually we must learn to see spiritually. This is why faith is so important to the manifestation of good. We have learned through ages to look outside of ourselves for our good, while in truth it lies within each one of us and must be brought forth through faithful spiritual thinking.

We all know certain instances in which we can look upon an appearance and at the same time know it to be false. If we look from the window of a high building, the people moving below appear much smaller than the persons with us in the room. We know they are not although our material vision tells us definitely that they are. We have had earlier experiences of looking down on things far below, and we know the truth about their size. When we establish ourselves in spiritual vision through prayer, we can look upon appearances of sickness and poverty and error of any kind and know at the same time that they are not what they seem. We have had the experience of seeing the truth of these things. We have looked into the luminous mind of God and know all creation to be perfect. Therefore we do not concern ourselves with the appearance but declare the Truth.

Prayer then is the training of the mind to think

spiritually instead of materially. This is our first step in prayer. According to their degree of perception and unfoldment, prayer means many things to many people, but our first step in prayer is to train the mind to think spiritually.

Many of us perhaps know this first step, but for the benefit of those who are just becoming acquainted with scientific prayer, I shall start at the beginning. Training in prayer is done through what we call affirmation. We take a statement of Truth and repeat it over quietly until it becomes quickened and the true meaning is revealed to us. This is realization, the establishing in our mind of the reality of things instead of the appearance. Realization always precedes manifestation.

In prayer we do not try to change an appearance but rather to establish the truth about it. We are not resisting evil, but we are agreeing with good. Good underlies every appearance, but where it is not recognized and included in our thought it does not appear. We do not make anything true through affirmation. The good is always true. We merely see through the appearance to the truth by the power of spiritual thinking. Health, happiness, prosperity, these are the reality, while sickness, poverty, and misery are the finished result of mistaken habit of thought, a habit of thought that sees the lack of reality. These things are a minus quantity, and we correct them by changing our thought about them.

The healing of any condition begins with a change of our thinking about it, a return to a sound state of mind, a healthy state of mind, a state founded upon Truth. With a change of thinking comes a change of feeling, for we cannot long think one way and feel

another. With a change of feeling come a change of activity, and the whole condition is healed. It took a long time to establish the habit of thought that has culminated in the unwanted conditions that we face, so we must use some means of changing this consciousness that is strong, true, orderly, and persistent. This means is prayer. Prayer is the medium through which Truth makes itself manifest. Prayer is the torch by which the light of Truth is held high in consciousness.

What is Truth? Truth is that which God created and pronounced good. Truth is eternal perfection. Truth is omnipresent good, the only power in the universe. Truth is eternal principle. That which we call evil is but the human belief in limitation and suffering. It is not founded upon divine principle and therefore has no substance but is dependent upon the ever-changing unstable foundation of human belief. Prayer lifts human belief to spiritual perception, thus removing the foundations of evil and dissipating its power completely.

The form of our prayer depends upon our concept of God. Those who think of God as an all-powerful despot naturally pray a timid, faltering, indefinite prayer; they hope but do not dare actually to believe that their prayer will be answered. This is the prayer of indecision, impotent, availing little.

There is also a beseeching, pleading prayer, a prayer of desperation that by its very intensity sometimes brings about a change in the mind of the supplicant and produces results. In his desperate effort to persuade God he has increased his own faith and brought about the answer to his prayer.

Then there is the prayer of the one who is constantly acknowledging his unworthiness. This pro-

ceeds from an actually harmful state of mind, which is an excuse for human weakness. So long as we make excuses we shall never find the remedy for our trouble. We cannot fall back upon unworthiness; for the purpose of prayer is to make us worthy of the good we desire.

But we have outgrown all these methods of prayer and are seeking to find the way of divine co-operation. True prayer takes many forms, each suited to the present need of the soul. We have spoken of the prayer of affirmation, and balancing this is the prayer of denial by which we eliminate false beliefs. There is the prayer of discipline by which we control our warring emotions and our wayward will. Then there is the prayer of devotion, praise, thanksgiving, appreciation. This springs from a thankful heart, a heart at peace. It comes from a mind that has learned to think spiritually. Then there is the prayer of meditation, leading to contemplation, the silence. This is the prayer of the serene spirit who in it touches the Infinite and is transformed. Of all these various forms of prayer I shall write in succeeding lessons.

Though prayer may arise out of many outward difficulties and be stimulated by different aspirations, it all has the same beginning and the same result. It starts and ends with God. It starts with desire: desire for something higher, something better, than we are experiencing at the present time. This desire is God desiring to manifest His perfection through us, and we interpret it according to our understanding. So long as we seek something better than we have yet attained it does not matter what we may consider our good. If we seek it in prayer we are progressing toward perfection. If we sincerely and honestly seek to attain our

highest conception of our good, we are co-operating with God. We are paving the way toward greater and greater conceptions of good. So let us not think that any good thing we desire is too small or humble a matter to take to God in prayer, nor let us think that anything is too big to attain through prayer, for any good we can conceive is possible of attainment.

However God does not give anything to us, nor does He do anything for us. God gives through us. God achieves through us. God is changeless, infinite mind, immutable principle, eternal Spirit. Man must make contact with this Spirit in order to receive his good.

Unity with God is perfection, completeness. This is the final goal of prayer. Unsatisfied desire is a sense of separation from God. Prayer is our means of bridging this gap, of healing this separation. In order to make contact with God and sustain it, we must change our consciousness from the material to the spiritual. Instead of trying to persuade God to give us things, we must go to God to be changed so that we may realize the divine supply that is outpictured in material wealth. Instead of asking God to heal our ills, we pray to realize infinite life for vitalizing and renewing our body. Instead of asking that people may love us, we must pray to realize the heart-warming reality of the love of God that draws all persons to us in love. Thus the purpose of prayer is not to change God but to change ourselves so that we may draw closer and closer to the heart of Being, where our good lies.

When we understand prayer, its origin and purpose, its result is already apparent to us. In faithfully fulfilling the requirements of prayer we automatically bring about the perfect answer. If your prayer is not

answered, look within yourself for the reason. You must be in order to have or attain. It is because of the kind of person you are that you are manifesting certain circumstances. It is not what you appear to be but what you are in consciousness, the way you think that counts. The way you think about yourself makes you one kind of person or another.

How much of the truth are you thinking about yourself and how much of error? If you do not honestly know what is holding you back, declare illumination. Know the truth. In the luminous mind all things are made clear. Be positive, patient, steadfast in prayer, and as you pray Truth is woven into the very fiber of your being and your good is established unto you.

"Thy luminous mind lights my way and I think spiritually."

(TO BE CONTINUED)

TRUTH

By Malcolm Schloss

The Christ was never in the tomb:
  The Christ will never die!
The Christ resides in every heart
  To bless and glorify.

The Christ ascends eternally,
  Dispels always the dream
That any soul is ever bound,
  Whatever life may seem.

Say It!

BY GRACE GORDON

THE POSTMAN had come hurrying along our street under the swaying pepper trees, bringing the morning mail. A few minutes later my neighbor Mrs. Burney appeared at the side door, her face aglow with joy.

"I've just had the loveliest postal from a cousin of mine up north," she exclaimed happily. "I want you to read it. But first I'll explain. When this cousin heard Dan was going up there to the university, she wrote to me and asked for his address, saying she wanted to have him there for dinner some evening. So I wrote right back, giving her the name and address of the dormitory. She hadn't seen Dan, by the way, since he was a little boy. Well, here comes this postal—and don't think me a foolishly proud mother if I ask you to read it." And she handed me the card.

Of course I was glad to read it. The substance of it was that Dan had dined with them the evening before, and she and her husband had certainly enjoyed it. "He's a splendid young man," she wrote, "exactly what the best type of college student should be. Phil thought he was so intelligent and showed great promise. We wish we had a son like him, for he is well worth any sacrifice you are making to send him to college."

"They have no children" explained Dan's mother, as I handed the card back to her with my congratulations.

"I can hardly wait for John to come home so I can show him off," she said eagerly. "And then I'm going

to slip it into my next letter to Barbara." (She's the Burneys' married daughter.)

A penny postal and a few minutes of time—thus was kindled in a whole household the light of happiness. The gracious, thoughtful hostess might simply have thought the opinion she expressed; but you who are parents know exactly what it means to have a son or daughter commended. It certainly sets "the joy bells ringing in your heart," as the hymn has it.

Mrs. Harper picked up the telephone the other Sunday and called Rachel Wood.

"I didn't get a chance to see you after church, Rachel," she said, "but your solo was lovely today. It did me a lot of good, and I wanted to tell you so."

Rachel works in the bank and manages to pay for voice lessons from a really good teacher. She has a good contralto and sings in the choir. Though not a "performer," as the expression goes, Mrs. Harper appreciates good music; and encouragement from her was happiness indeed.

"Would you look at this!" exclaimed Mrs. Marston, glancing over the pages of the morning paper that her husband was sharing with her. "Right in the middle of a full page of advertising of the Garwood Department Store there's a paragraph about having faith in God. It's put in real conspicuously too. See!" She showed her husband the editorial. "They pay good money for that space too" was his comment.

After he had left Mrs. Marston cut out the paragraph and put it away carefully. Then she sat down at her desk, picked up a pen, and wrote a little note to the advertising manager of the Garwood Store commending the editorial. The letter she received in reply was warm in its gratitude. Her commendation had heart-

ened them, they were thankful for it, and she rather read between the lines that letters like hers were quite unusual. Yet very likely a great many persons had read and approved the brief religious editorial of the firm.

It is so easy and inexpensive to give happiness and encouragement by a few words, spoken, written, or telephoned! Look back in your own life and see how the light of gladness has been kindled in your heart just by something said!

So as we go along let us give encouragement. It was said of the great preacher Phillips Brooks that when he passed along the street somehow things seemed brighter. What lovelier thing could be said of anyone?

In Quietness

By Grace Noll Crowell

"In quietness shall be your strength." The words
Fill all my being with a golden light
And golden meaning as my spirit girds
Itself with quietness for clearer sight.
My hurried heartbeats still; I see at last
The wild futility, the utter waste
That has been mine too often in the past
Through spendthrift, harried hours of useless haste.

I will be quiet now, and I will fill
My being with the blessedness of peace.
As troubled windswept pools at evening still,
The needless clamor of my days shall cease;
And oh, I trust with God's good help at length
To find that promised power, that promised strength.

Come Walk with Me

BY ZELIA M. WALTERS

WHEN WE WENT with Caroline to visit "her children" in the Italian-Polish section of a large Eastern city, we visitors sat back quietly in the car, and looked on, wondering at what we saw and trying to understand it. For we knew that here was the secret of what makes life powerful, useful and happy instead of weak, futile, and restless. Men, women and children crowded around the car. The children were asking when they would have their picnic, and the answer they got sent them away whooping the good news to others. They talked of the war. A Polish man, speaking careful English, said, "We are all together now. We must stand close and not let any bad thing in. We must help our country." An Italian mother, thanking Caroline in a fervid flow of words, cried out, "You are an angel." With twinkling eyes Caroline said, "Well, I'm a funny-looking angel." To a pretty young Italian girl Caroline spoke with severity. The girl's beauty was marred by decayed broken teeth. Caroline had made an engagement with the dentist for her, and the girl had not kept it because she feared the ordeal of the dentist's chair. But at length she promised solemnly to go the next day.

As we came away we were still pondering on the secret. At length we decided that Caroline could do so much because in the smallest acts of daily life she walks with God. And that is a most important secret. Many of us will never have part in what we call the great work of the world. But all of us can walk with

God in the daily, common acts and thoughts. Thus we too shall gain power for whatever it is that we wish to do. So we shall learn to manage body and mind so that we no longer fall a prey to disease and pain; and to manage our affairs so that we need no longer risk failure and stumbling and lack. So here is the story of some of Caroline's quiet days. Can we look at this simple record and find strength and inspiration for our own life? We shall get them from the same place whence Caroline draws her reserves of power. Even Jesus said, "The words that I say unto you I speak not of myself: but the Father abiding in me doeth his works."

We call her Caroline, for she wouldn't want her name told by anyone speaking of her work. She manifests true humility. She says she does nothing: God sometimes works through her to help His other children. She believes that Jesus taught His followers not to boast but to keep silent about any helpful deeds they did for Him. It is a great honor to have an opportunity before you to do one of God's errands, but if you should get to feeling important about it you would no longer be a useful messenger.

This story is told not to praise Caroline but to hearten and encourage any weary, fear-filled prodigals who may be looking longingly toward the Father's house and wondering if they can go back there. This is to remind them that there is food enough and to spare in our Father's house and that our Father is watching expectantly for the wanderer's return. Some of us who know Caroline know a large part of this story already. Some of the details we induced her to tell us by reminding her that it would give new courage to others.

Caroline says that when she was a little girl living

in Maryland she used to have chills and fever. When the attacks came upon her she would run and hide because she felt ashamed to be sick. Her mother always found her and dosed her with quinine. But she grew up feeling that there was something a little shameful about being sick.

In her young womanhood she married a minister and "went circuit riding" with him. There was one phrase in her husband's preaching that used to make her feel ashamed in the same way that her childish sickness had done. He would say that he was thankful that he was poor—as his Saviour had been when He was on earth. Caroline says she used to shrink when he said that. She feared the eyes of the congregation were seeking her out to see if she looked poor. And she never looked nor felt poor! She thought perhaps that was because she was "wellborn," as she belonged to a Southern family that bears an old honored name. She says that often she had no money, but she never felt poor, and she and her children never lacked for anything.

Years afterward she found out why she had always been ashamed of sickness and poverty. She came to a vital realization that she was God's child and heir to all that God is and has. She knew then that God does not want any of His children to be sick or poor. All His children ought to live like members of a royal family. Then in another sense she realized that she was indeed wellborn.

"But my dear husband," she adds with a smile, "who thought poverty a necessary condition for following Jesus, always remained poor. He was a good man, but a consciousness of God's abundance is one of the things he never acquired while he was here on earth.

I sometimes tried to tell him that Jesus was not poor, that He had 'money in the bank' even when He had none in His pocket. A man who could entertain five thousand unexpected guests to supper could hardly be called poor. And remember what He did when it was time to pay taxes? If we could do that we shouldn't care how often the government doubled our taxes. Christ was an honored guest in rich men's houses. He wore fine clothing. He knew that all the treasures of heaven were His instantly whenever He had need of them. He didn't bother about money. He had no need to. But a poor man! He was the world's richest man."

Caroline reached the age when many people believe their days of activity are over and they sit back to rust away in body and mind. But not Caroline. She had moved to an East Coast city. She had enough of this world's goods for comfort, even luxury. There was no need for her to do anything unless she wished.

She looked about her city. She found a section where foreign-born citizens lived in cramping, unhappy circumstances. The children of the section were running wild. There was no training or recreation for them. So Caroline opened a clubroom for the children and youths. She had nothing ahead to guarantee the continuance of the work, but she thought that God wanted it done and would provide for it. After a while she decided to furnish a nourishing midday meal for the children, many of whom were not getting enough food at home. The story of the club alone is an epic story of faith. There were times when the food ran out, and new supplies appeared almost as miraculously as the "bread out of heaven" in the New Testament story. In the summer the children needed outings in the coun-

try, and transportation for them appeared as if Caroline had waved a wand. Caroline says she never asks people for anything; she just tells them what is needed and they do the rest. There is an amusing little story about this. Caroline called up a man in a transportation company and told him her seventy-five children really ought to be taken into the country while the dogwood were in blossom. The man responded a little doubtfully, "Well, perhaps Mr. Blank can cook up something for you." So Caroline called Mr. Blank, and in greeting him she said, "Mr. Blank, I hope you are a good cook." "A good cook!" echoed the astonished man. "Yes. I was told that you might cook up some plan to take my children from River Street out into the country to see the dogwood." Then Mr. Blank laughed and said he might be a good enough cook for that. So the next day Caroline received word that the buses would be at the clubhouse Saturday morning and that the outing was the gift of Mr. Blank.

One spring day when there were several plans afoot for the club Caroline suspected that her bank account was low. She called up the bank and asked for a certain bookkeeper, a young woman she knew well.

"I asked for you," said Caroline, "because you always give me good news about my balance."

"I'm so sorry," said the bookkeeper after a reference to the books. "This time I can't give you good news. Your balance is only eighty-six cents."

Caroline went to a chair in a certain window recess where she goes to talk with God. She told Him about the small balance and reminded Him that several bills would be due that week. Then she considered the matter attended to.

One of her family came into the room, and she

said, "I have only eighty-six cents in the bank."

"Never mind" was the answer. "Before the week is out it will be eighty-six dollars."

"That's just about what I need," she said, "and I've asked for it."

"My family never worry" is Caroline's comment.

However there was no usual source from which she could expect money that week. She remained in her chair waiting for God to speak to her. A silent but clear "voice" then told her to take a book from the table and turn to a certain page. She did so and found there the reassurance she needed. She said, "Thank You," and got up to go about the day's duties.

But while Caroline had turned it all over to God she did something herself. She is no believer in passive faith. Her faith is active. She does something but not hastily. She waits for the word of "authority." While she was going about her house that afternoon a telephone call came. It was from the secretary of one of the leading businessmen of the town. The secretary had called on a matter not connected with the club but Caroline felt moved to say, "I wish you might come down and visit the River Street Club some day."

"Oh, I shall," said the secretary. "I've been hearing about it, and I'm interested. Mr. A—— (her employer) sent you a check for it last year, didn't he? I shall speak to him about it today."

"Thank you," said Caroline.

But she thought it would be a matter of days, perhaps weeks, before Mr. A—— would give his attention to sending another check. But the next morning in the first mail there was a letter from the secretary, inclosing a check for fifty dollars from Mr. A—— and a cordial word saying he thought the club was a great

thing and she could count on him to help. But three other checks came from the envelope. They were for small amounts and came from the secretary and two other office people who had heard about the work being done. Altogether there was sixty-one dollars to add to that meager bank account.

Caroline said: "Of course, Father, I knew you wouldn't fail me. But this is such a prompt answer I must be doubly thankful."

This was enough to take care of the bills due that week.

Caroline went about humming a song she had learned in her circuit-riding days: "There shall be showers of blessing." But she changed it and sang, "Today there are showers of blessing."

"The next morning," says Caroline, "I got a strange-looking letter. I can't tell now what was strange about it, but I knew it was not just a common letter. I held it in my hand for a minute, thanking God. Then I opened it. It was from a friend in another State from whom I hadn't heard in months. Once when the club was just starting I had written her a long account of it, telling about some of my children who showed great promise. She said she had been moved to send me twenty-five dollars for the club, and she was going to keep us in mind after this. I really didn't need to add it up. But $25 plus $61 makes $86 dollars. And God's bank is never overdrawn."

One other simple story is so lovely that it must be told.

August had been hot for several days. There were sick babies living in small airless rooms down on River Street. The parents asked Caroline to send a doctor, which she did, but she asked her Father to cure

them. She sat on her own shaded porch and thought that if there could be a cooling rain it would help the babies and all the River Street people. So she asked God to send rain. Instantly the silent voice said clearly, "You shall have abundant cooling rain before ten tonight."

Caroline's daughter came in saying it was frightfully hot. But Caroline said not to mind; there would be rain by ten o'clock. The daughter smiled and said there wasn't a chance of rain. Just look at the clear hot sky. But Caroline stayed on the porch and kept looking toward the west. There wasn't a sign of a raincloud, and the heat grew more intense. After dinner that evening Caroline's son took them all for a drive "to cool off." Caroline couldn't enjoy the ride, because she kept looking for clouds. After a while she heard the voice saying: "Are you trying to help Me make it rain. Just leave it to Me." Then she leaned back in the seat and stopped thinking about clouds.

Back home Caroline sat on the porch just after nine o'clock. She heard a stirring of the leaves and at first thought it was rain. Then she realized she was still trying to help God. So she stopped thinking of the noise in the leaves. But the wind grew stronger, and after a while the first drops of rain were blown against her face. She says there was no storm; just a little mutter of thunder to let the thirsty growing things know the rain they needed was coming. But the rain fell quietly, abundant, cooling rain, just as the voice had promised. Caroline's heart was so full of joy and a sense of security that for a while she could not speak. The family gathered on the porch and talked of many things. They did not notice her silence. In the falling raindrops she was hearing her Father's words of love.

God's Will for You

BY KATHLEEN W. WELCH

WHENEVER I meet people who say, or have the attitude of saying, "O dear, it's hard, terribly hard, but it must be God's will for me, so I suppose I must make the best of it!" I want to do something very impolite and usually unwise. I want to take them by the arm, set them down in a chair close by, and say to them, forcibly, something like this. "Now see here, where did you ever get the silly idea that God's will is something very hard and unpleasant, to which you must be resigned? Haven't you ever heard that God is love?" Of course I don't do this, but the temptation is sometimes very strong.

There can be nothing grander, more glorious, or more completely satisfying than God's will for you! The only troublemaker is the little human will. The only bad times I've ever had, the only agonizing, disillusioned times, have come to me because I evaded the will of God for me. They have been times when I tried to force some seeming material good into my life, when I leaned on human personality, or when I thought my little "me" to be all-sufficient—failing to see that I am nothing at all in and of myself alone, but that as an instrument of God's will everything glorious!

God's will is never clear to us if we are striving to go our own way or if we are making some mental reservation. "Yes, Lord, I do love you, and I will do most anything you say; but please don't ask me to do this particular thing!" Blind that we are! "This par-

ticular thing," if Spirit-inspired, is the very thing that will free us and bless us. But we don't trust the "still small voice." It is too often submerged by our own clamorous mental willing.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The best that you could possibly wish for yourself is only an infinitesimal part of God's will for you. The highest you could possibly desire for another is only a fraction of God's will for him. "Thy will be done" is not a sigh of resignation but a challenging, powerful cry against all that is wrong in your life. That man-imposed duty which you have faithfully but hopelessly met for years, that invalid parent, that crippled child, that long-past grief —is that God's will for you? No, a thousand times no! His will is freedom for you and your loved ones: health for all, abundance for all, happy achievement for all. Your will is there, not for the purpose of scheming and managing your affairs but to hold your desire for God's good in your life steady and true. Will to have the will of God manifested through you. You can have no higher aspiration, no wiser choice, for behind that will is omnipresent good.

An example of the confusion caused by the planning of many human wills without the sure foundation of Spirit intelligence is the story of the Tower of Babel. According to the narrative, "the whole earth was of one language and of one speech." And the people, becoming greedy for fame and glory and fearful of being scattered, planned to build a city and a tower whose top would reach unto heaven! But the Lord, seeing through their purpose, confounded their language and "scattered them abroad from thence upon the face of

all the earth." And so their very fears were brought to pass. How different is this story from the one told of the disciples and recorded in the 2d chapter of Acts. "And when the day of Pentecost was now come, they were all together in one place." Filled with love of their Master and knowing that He had promised them that they should receive power, when the Holy Spirit had come upon them, they waited, listening, for the word of God, the will of God, that was to enable them to carry on the Master's work. And "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

There was no confusion here, no chaos, though the disciples had never before been linguists. The work of the men of Babel, having no stronger foundation than their own self-sufficiency and human wisdom, resulted in confusion and failure. The disciples of Jesus, taught by Him to hold themselves amenable to the will of the Father and to get the little, human personality completely out of the way, were perfect instruments through which Spirit could send out the word to all mankind.

Jesus Christ in the garden of Gethsemane suffered His greatest temptation. The human will said, "Why suffer for mankind? Do they deserve it? They have scorned, reviled, and denied you. Even now those closest to you are sleeping, failing in their watch. Why go through with it?" If this human will had prevailed, there would have been no crucifixion perhaps, but also there could have been no resurrection and no ascension. Jesus' cry, "Nevertheless not my will, but thine, be

done," enabled God's glorious will to lift the seeming failure of the cross into the deathless glory of the Resurrection morn, thus putting the seal of immortality on His teachings, and His healing works.

It is the will of God for you to rise above every obstacle. One of your greatest obstacles is your own human will. Someone has said: "We cannot aim too high, but we must have the right standard of measurement. We must know that no man can find anything higher than the will of God for him here and now; and doing that and rising hour by hour to that, man will come to know that one day in the place where God has put him is worth a lifetime in the city of his dreams." God needs you. He needs you and me through whom to work out His plan and purpose. That is why our greatest endeavor should be to harmonize ourselves with Spirit, for when this divine co-operation has been established and we are in accord, Spirit can most easily make us the instrument or agent of its high purpose.

To be thus in accord it is necessary to be flexible. "Blessed are the meek": blessed are the flexible, the amenable, the teachable. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Let go of all the little rigidities, the petty, personal aims, the narrow prejudices, the stiff habits, schedules, opinions, and customs. Let God remake your mind and habits. All personal plans must be held open to possible revision in the light of fresh inspiration and instruction. Let God suggest, guide, and control. Jesus taught us to seek direct and constant companionship with the Father so that we might know His will for us. Be constantly aware of this vital power-producing fellowship with God. Be pliable in His

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hands, a responsive instrument ready to receive and transmit clearly His messages.

When the disciples came to Jesus and begged Him to eat, He said, "My meat is to do the will of him that sent me, and to accomplish his work." When your inspired mind has reached the point of "Thy will be done," you have learned to pass over to Spirit all the burden and the weight, all the responsibility. You give up all struggling, all forcing, and you know not only that Spirit *will* work out everything perfectly and harmoniously for you but also that it *is* here and now working it out. Try completely letting go, and Spirit will then flow through you with ever-increasing ease, and you will be able to say,

"I am not fighting my fight;
I am singing my song."

Father, help me to stop doubting Your ability and willingness to work and express Yourself fully through me. Help me to stop doubting that I am able at all times to be receptive to Your will in me. You are now and eternally working through me to will and to do what is good and pleasing to You. I do not doubt this. I know it!

You Help Someone You Know

When You Give to the

USO

Do You Still Believe in Peace?

BY HELEN DOUGLAS FLIGH

FOR SEVERAL YEARS I have joined Unity in a prayer for universal peace. Two or three years ago, when distant parts of the world again declared war against each other, I began to wonder how Unity felt about its work for peace. I believe now that I expected to read in the next issue of their publications that, having failed to achieve the desired result, they would discontinue their prayer for peace until the war was over.

Instead Unity laid new emphasis on their more recent and comprehensive prayer, a prayer that has for its aim the conscious realization of a like result for all the nations of the earth. It was a prayer for real, vital things that everyone could understand, that every individual wanted—liberty, justice, righteousness, peace—to be established in the name of Jesus Christ. It was a peace that would endure, not a mere armistice.

A few months later the war spread and our nation joined in the now world-wide armed conflict. Again I found myself wondering how Unity would react. How do all the people everywhere who have been joining in the prayer for peace feel about it now? Are they embarrassed because their prayer is not answered, the prayer that they have made before all men the world over? Am I embarrassed?

For some time I did not feel impelled to join in the prayer any more. I noticed however that leaders at my local Unity center were as zealous in their affirmation as they had ever been. They still maintain, I thought,

that liberty, justice, righteousness, and peace are *now* established throughout the world. How can they do that in the face of all the appearances to the contrary? Do they really believe in peace?

I realize now that I was fast losing my belief in peace. I was losing the true perspective.

It is important that every person examine the foundation upon which he rests his belief. Is it solid enough to stand the storms that may beat against it? Is he able and ready always to give answer concerning the hope that is in him?

During World War I many people quoted verses of Scripture that seemed to justify war. These same quotations began bobbing up repeatedly now, tending to throw me off my course. They conflicted with my ideas of God and Truth, and I felt it imperative to find out just what I did believe and why. Is war "ordained" by God until the end of time? Is it a thing to be meekly accepted or is it an evil to be ruled out of the world? How had man come by the idea that the wars of old were God's own little shooting parties and sword-flashing jamborees? How did the Scriptures really read? Did God take sides? Were some people destined to lose and others to win?

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." These were Jesus' words. Then God is not a dual personality. Either He is for war or He is for peace.

We know that, metaphysically interpreted, the Bible is the story of the unfoldment of man in his endeavor to express the perfection God meant him to express. But there are millions of persons who are not yet

metaphysicians, and God is their guide too. He is the leader of His people at whatever stage of unfoldment they may be, and He would not lead a single soul astray at any point on the way.

We can understand the wars of the olden times much better when we realize that after Adam's expulsion from the Garden of Eden until the birth of Jesus man's tendency was to drift away from God. God became a very remote being to man, a being who had driven him from paradise and pronounced upon him the curse of sweat and labor in his efforts to earn his livelihood. War was no harder than labor of any other kind; in fact, to many people it brought easier work and was much more remunerative than was peace—even as it still is today!

In the centuries before Jesus, men had very little Scripture to read. They had very little information about God except that borne to them by the mouth of some prophet, and this was often colored by the prophet's own experiences and became mere human opinion, more or less. Still I knew that God would leave no man in darkness about His will if man would go to Him directly, with or without a Bible.

In the 5th Chapter of I Chronicles we are told that in the war of the sons of Reuben and their allies against the Hagrites and their allies "there fell many slain, because the war was of God." But if we will read a second time the verses preceding this one we shall discover that the war did not begin "of God." It was only after the holocaust was raging and the Reubenites turned to God, prayed to Him, and trusted Him that the war became "of God." And it was in stopping the dreadful thing that God granted an answer to their prayer.

"David was one of the greatest warriors the world has ever known. It was said of him that

" 'Saul hath slain his thousands,
And David his ten thousands,'

yet David was a man after God's own heart." Such statements I had heard continually since I was a child, and they were especially common during World War I, even as they are now.

No one mentioned however that upon his arrival in a city made desolate by war "David and the people that were with him lifted up their voice and wept, until they had no more power to weep." David also wept bitterly over many very human errors that he made. This rather than his being a warrior, I decided, this particular trait of character, was what made David a man after God's own heart: the ability and the willingness to confess his errors, ask God's forgiveness and try again. (It is a trait of character that we must each have to achieve final perfection.) We feel too that David's life would have been quite different if he had had Jesus to emulate.

But Jesus Himself said: "Think not that I came to send peace on the earth: I came not to send peace, but a sword." This quotation I heard repeated many times.

In the 10th chapter of Matthew we read that Jesus warned His disciples against being silent as regards their testimony about Him and His teachings. This was the "peace" He declared He did not come to bring man. One must be up and about the Father's business of telling the good news! "Who shall confess me before men, him will I also confess before my Father . . . But whosoever shall deny me before men, him will I also deny before my Father . . . Think not that I came to send peace on the earth . . . but a sword."

In the 6th chapter of Ephesians we are told that the "sword" of God is the "word of God." This was the "sword" that Jesus was talking about, the *word of God,* which is "living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Jesus did not have reference to a battle of the guns, swords, and bayonets with which men kill one another. Was it not He who said, "Whosoever smiteth thee on thy right cheek, turn to him the other also"?

As I finished reading these Scripture passages I realized that I had been too much with the world and not enough with God. I now turned to some passages having to do with peace.

Isaiah assured us: "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee."

The Psalmist declared, "Jehovah will bless his people with peace."

Mark admonished us to "be at peace one with another."

Zacharias proclaimed that Jesus' mission on earth, was

"To shine upon them that sit in darkness . . .
To guide our feet into the way of peace."

The angels sang to the world, "On earth peace, good will toward men."

Jesus pronounced the blessing of peace upon His followers in these words: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

Paul later took up the refrain, and to the Ephesians he gave the instruction to have their feet shod "with

preparation of the gospel of peace." He also suggested that they follow after the things that make for peace.

To the Thessalonians he gave the benediction: "Now the Lord of peace himself give you peace at all times in all ways."

To the Colossians Paul wrote: "Let the peace of Christ rule in your hearts."

To the Hebrews he also wrote: "Follow after peace with all men."

And James summed it up thus: "The fruit of righteousness is sown in peace for them that make peace."

Yes, I convinced myself that God is a God of peace. I am convinced that He does not "take sides"; but if man will take God's side, God will hear his prayer for peace.

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder."

I realized that I had almost doubted that what God intends is "on earth peace, good will toward men." I knew too that my first work was now with myself. I again joined the Unity prayer group, first praying for individual peace:

Almighty Father, let there be peace on earth, and let it begin with me.

Am I at peace with myself, with the circumstances of my life? Am I at peace with my neighbors, my rulers, my country, the world? Am I letting peace begin with me? Settling this was my first job. Peace, I realized, cannot be broadcast to a world unwilling to receive it. It must first become manifest in the individual's world; his neighbor must see it at work and desire it for himself, and thus spread it to another.

Then I studied the prayer for universal peace:

Liberty, justice, righteousness, and peace are now

established throughout the world, in the name of Jesus Christ.

"Are now established." Yes, those are the things that are established. Those are the things that will endure. All the commotions and upheavals are but the "vibrations of a dying force."

We know that prayer does not change the eternal verities of God. Prayer changes the thought of the one who prays. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." When Jesus taught thus He was giving us the true method by which we consciously recognize the fact that we already have the things for which we ask. Therefore when we change our conception of world conditions, world conditions change to correspond with the idea held in our mind. When more power is exercised in beholding peace than in beholding war, peace will become manifest.

Jairus, together with Jesus, exercised more power in beholding life in his little daughter than in beholding her dead, and life manifested itself.

Do we believe that there is plenty and to spare for every person and nation in the world? When all people and all nations realize that no nation need have less that another may have more—even as is true in the individual's life—there will be no grasping or scheming among the nations to try to control the world's material wealth.

Do we believe that the nations are being made whole racially? Do we see men of white skin, black skin, red skin, brown skin, yellow skin, each recognizing the fact that they are all children of the same Father? When people everywhere accept this truth graciously and kindly, acknowledging that we are all but different

parts of the same body and that God has need of each member, there will be no hate among the races.

Yes, I believe in peace. I am willing for it to begin with me, to permeate my whole being and my affairs.

I believe in liberty, justice, righteousness, and peace, now established throughout the world, in the name of Jesus Christ, waiting to come forth into manifestation when man everywhere will let it.

No Soul Is Lost

By Lucile Chandler

If barren trees can bud again
And blossoms pierce earth's frozen crust,
Why should a human soul in death
Go out, dissolve as crumbling dust?

Yet there are those who still affirm
That some must perish, writhe in pain,
While others know eternal bliss,
Absolved from every earthly stain.

Oh, that all men could understand!
No "wrath of God" metes punishment
But only ignorance of Truth:
By erring thoughts our woes are sent.

There is for all a glad rebirth—
Nature herself this promise gives—
For heaven's within each human breast:
No soul is lost but ever lives!

God Establishes

BY CLARA BELLE WERTZ

NOT LONG AGO a Truth teacher gave the following affirmation to her pupils, with the suggestion that it might be well for them in these days to use it in their daily meditations:

"There is but one government, God's law, which is all-harmonious, universal action. Man is rightly governed by this law and acts accordingly. Peace is now established among all nations and among all men. God's law is now being done."

One of the pupils was puzzled. "How," she asked, "can we honestly say that peace is established among all nations when all the world is warring the way it is?"

Many of us no doubt are asking the same question. It may even be we are finding it a little difficult to hold firmly to such absolute affirmations of Truth, when wherever we turn war is so much in evidence. So perhaps the explanation that the teacher gave will serve to clear up a few of the seeming contradictions between the sinister world picture and our declarations of Truth.

The affirmation given was a declaration of the true objective, an affirmation of the spiritual rightness that God has established. Note that word "established." It is used also in the affirmation and is an important key to its meaning. According to Webster, to establish means "to enact, or ordain, for permanence; to found; institute." With that definition in mind, it can easily be seen that peace *is* established, for it simply means that God has instituted peace, has ordained it for all men and nations. Peace is established. But should we stop

there? No; peace remains to be *practiced.* Therein lies the cause of our confusion of thought: not seeing the difference between an established peace and a practiced peace. God establishes peace, and it remains for man to practice peace. If peace—not the mere laying down of arms or the settlement of discord among brothers but the true peace of the Father—were universally practiced today, there would be no war.

So for us as Truth students the task is clear: to put into practice the peace long established by the Father.

"But," you may say, "I as an individual have no power over the enemy. I cannot stop the war."

It is not your individual problem to stop the war or to save the world from disaster. It is your privilege to know God, to know that it is the omnipresence of God that creates, and since God knows nothing but good, only God good and God action are real. A recognition of this vital fact is all that is necessary for complete protection not only from sickness and sin but from the ravages of war.

God does not know disaster. Neither would men if their inner eye beheld nothing unlike Spirit. If you want to "do your bit" for the progress of victory, you can do it most effectively by lifting high and showing forth the Christ to all people; then they, too, shall behold the power of the Christ.

Someone may ask: "Why does God allow the war? Why doesn't He stop it?"

The answer is given thus: It is the will of the Father *and* the constant action of the Christ—note the two—that keeps the universe in peace and harmony. However God's work is done; therefore it is the Christ who now brings us into conformity with the established law and thereby fulfills God's promises to man.

This statement puts the responsibility for the maintenance of peace directly upon the shoulders of man himself. "But why?" someone may ask. "You have just said it depends upon the Christ."

Quite right. It does depend upon the Christ. But what is the Christ, where does the Christ operate, and how does the Christ affect world conditions and you and me?

The Christ is the quickened Spirit of God operating through man. Pure Christ thought is possible here and now, as we have been endowed with it from the beginning. It is a mistake to believe that the Christ is apart from our inner self and that He is something to be assumed or put on. The Christ is implanted and has been given man to make him capable of understanding God and his own inherent sonship. It is the selfsame Christ that was expressed by Jesus of Nazareth. Some may doubt this, but it is true. The only difference is that Jesus knew and lived His sonship. He lived the Christ through to perfection.

How may we learn to know the real Christ within so that we can emulate the Master? In order to understand anything, no matter what it is, we must first become acquainted with it. Knowledge of a subject is gained by paying attention to it often and in its entirety. Several years ago a book was written on "How to Know London." The writer said that the way to know London was to get close to it, live with it, feel its pulse, breathe its air, and share its moods. Likewise the way to know Spirit is to live it, feel its pulse, share its moods of love and Godlikeness, and let it guide into ways of peace.

If you will look at a tree you will find that some of the branches are larger than others. These are the ones

growing out from nearer the heart of the tree. The little surface branches are attached merely to the outer garment of the trunk and the least wind brings them to the ground. Getting close to the heart of God is requisite for strong spiritual growth.

Jesus said, "I am the vine, ye are the branches." The same vital essence that feeds the vine also feeds the branches. Likewise the same Spirit that sustained and comforted Jesus sustains and comforts us if we will let it. The solution of our problems lies in the 'letting.' "Have this mind in you, which was also in Christ Jesus"; that is, let out this mind which has been given you. Let it come forth.

A true vine is a good vine, sending forth only good branches. By analogy, it is impossible for the active Spirit to produce anything but good. Things never "go haywire" in Spirit.

It is important to be aware of the presence of the Spirit at the source of our being and acknowledge it, for that awareness and acknowledgment are required for Spirit's expression in our life. Give the Christ within you free access to the channel of your thought; give it a chance to work. Lifting your mental self into the Christ consciousness is entirely up to you.

We speak of aviators as being "air-minded." In like manner let us become Christ minded. One iota of Christ consciousness is more desirable than all of man's self-made fame and wealth. A constant Christ consciousness will bring us more protection and security than all the air shelters along our coasts.

We approach Christ mindedness through prayer and the assimilation of all things good. On His law we should meditate day and night. To start we should set aside certain times of the day for communion with the

Christ, for praying for that which our spiritual self requires the most. After such praying we must wait for the Christ voice to answer, shutting all else from consciousness. This practice is unfamiliar to some, so it may be difficult at first, but it is necessary to hold fast. Determination is paramount. At first this determination is mortal; then it becomes an expressed God quality, a means of union with the Christ consciousness. The Christ consciousness is continually in communion with the Father; and thus tuned in to the Christ, we see that our demonstrations are brought about simply as a result of our conscious mind's conforming to the law of constant expression. When we reach this place in consciousness we shall be working as we should.

We shall knowingly declare the true objective and joyfully see it unfold in our everyday activities. Nations are made up of people; and when the majority of them, through the action of the Christ, put into practice the laws that God has established, peace—the true peace of the Father—will follow as surely as the day follows the dawn.

SUFFICIENCY

Lift up the Christ within thy soul!
The lifted Christ will draw to thee
All you can ever wish of good,
Peace, love, or immortality.
"All that the Father hath is mine,"
Claimed Christ, the man of Galilee;
Sufficient for our every need,
The great, all-loving heart will be!

—VIOLA KELLEY TURNER

Your Expanding Self

BY ESTHER FRESHMAN

Thou hast made me endless, such is thy pleasure.
This frail vessel thou emptiest again and again, and
fillest it ever with fresh life.

IN THESE DAYS of victory gardens we are becoming more aware of growth; and it is a good thing to have a natural demonstration of the wonders of growth right at our very doors. For in these gardens we may see purpose unfolding, see the design working itself out in a simple form, and come to a realization and understanding of a greater plan of which we ourselves are a questing part. We can follow the seed from the gaily marked package into the prepared earth. We shall have some say-so about the nurture of the potential lettuce or bean, or whatever it is to be. It will be our task to guide it on its way to complete achievement and our joy to benefit from our labor. Right on the package you will see the kind of bean the little seed should produce. A perfect bean it pictures, a lovely green, fine, appetizing vegetable, flawless in every detail. And the tiny seed will do its best, circumstances being favorable, to develop into just the perfect plant pictured on the package. It would appear that in its seed brain it had mirrored this vision of perfection and knew exactly what was expected of it.

Somewhere within every one of us is the design for growth that is ours. The time required for growth is not our concern, but the development is ours to experience. The unfolding is our pleasure. We and the design are too much a part of each other for us to have

the complete picture. But in the full use of our powers we may know the joys of progression, may be fully aware and reap the benefits of self-expression. That which we are, that which we are becoming, is indeed life as we may know it. It is our very "being." The full expression of the self is what should most concern us.

Harry Emerson Fosdick has termed this expression of the individual "self-investment." In his new book "On Being a Real Person" he says: "Adequate self-expression is a much deeper matter than self-explosion. Its true exponent is not the libertine but the artist, the scientist, the fortunate mother absorbed in her family, the public-spirited businessman creatively doing something for his community. . . . Such personalities, in eminent or humble places, really express themselves, and their common quality is not self-absorption but self-investment."

Here we are a part of life. Up to this point we have acquired certain attributes, qualities, a certain knowledge, a certain way of doing things, a certain way of believing. Now what are we going to do with it? How are we going to invest ourselves? The world as we see it today is the result of a good many "self-investments." The world tomorrow will be the total sum of what we are willing to invest in it of ourselves. Each of us plays a very important part in what this world is to be, far more important than many of us care to realize.

Channing Pollock stated this in his book of essays entitled "The Adventures of a Happy Man." "The trouble with us," he says, "is that we are too impatient, and that, resisting the idea of our unimportance in transient things, we do not realize our importance in the eternal scheme." In this same essay, which he calls "What's It All About?" he has given specific examples

of the far-reaching improvements made by various individuals engaged in self-expression. To quote again:

"When Octavia Hill borrowed money to build her three model tenements, did she dream she was starting a universal improvement; or, when John Howard complained of the local jail, could he suspect he had instituted prison reform; or when the schoolteacher, Clara Barton, advertised that she would distribute gifts to soldiers, did anyone guess she had founded the American Red Cross? These are great things truly, but which of us knows when his small efforts may become great, or, failing that, may improve the appearance of his own front yard. If each of us in the street does that, we shall have a better street; if all the city follow suit, we shall have a better city, and so on to a better nation and a better world."

The power for good in the individual is without limitation. It is in the expression of this good that we find our true growth, our realization. Life is a process of unfoldment, and when fulfilling this process we are evolving, unfolding, accomplishing our role in the eternal design.

We are but a part of the great eyes that can vision the whole plan, but there is a mind in us that can imagine the vastness of the completed design; we can picture to ourselves its supreme importance and play our part in it fairly and wisely, proudly. Our acts are far-reaching. Our thoughts have great power. Small part of the whole though we are, we nevertheless influence the shape, the color, the workings of the whole.

It is not always for us to see the consequences of our acts, nor can we follow the trail of each thought. Often enough the echoes come back to us, and frequently we can see the results, if not of our own acts, of another's.

Thus we have sufficient proof of their importance. We cannot always measure their influence, but occasionally we do have evidence. As Henry Wadsworth Longfellow puts it in his beautiful poem "The Arrow and the Song":

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

"Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

It is by expending ourselves, by giving forth, that we attain our highest development. This does not in any sense mean self-abnegation or self-sacrifice. It is not a subtraction; it is an extension.

"Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life."

Small perhaps we may seem on the background against which nature has painted us: frail perhaps to the poet's mind, compared with the tremendous achievements that have been ours, but we are still a mighty channel for an endless and tremendous energy, an energy that is to go forth constantly to be used in the

individual expression of good and manifested in countless ways to the benefit of the entire scheme of existence. There is no subtraction here, no self-denial; it indeed speaks of a system organized for all time, a plan in which scarcity and want have no place.

Unhappiness in the individual is usually the manifestation of a particular lack in his nature. His proper growth in some direction or other has perhaps been checked temporarily. Either this channel must be cleared for the sake of harmony or a new outlet must be found and energies directed toward it. In such cases it will nearly always be found, to borrow again Doctor Fosdick's term, that the "self-investment" is being neglected or thwarted. The personality that is fully expanding is a happy one, a contented one, albeit a decidedly busy one.

There is that in man which is urged on to growth, and it is in his increased awareness, in his approach toward realization, in his expansion of himself, in the giving of himself, that man finds completeness and joy.

It is the God within him that man would share, and when he realizes this he is able to give of his greatest self. For proper growth cannot come without this recognition and awareness of God, nor can valid self-expression be evidenced until there is a true and loving communion with God. Without this divine energy we would indeed be an empty shell. It is the power that gives us our abundance, that replenishes the vessel, that "fillest it ever with fresh life."

The world has always needed our best, but today every one of us is aware of the grave necessity of practicing this truth. Tomorrow will be without sun and stars for the most of us if we do not create a better world in which all mankind can live in freedom and

happiness. It is within our power to create this world. We are to lay the foundation now. Man can no longer merely speak of the vision of the "brotherhood of man." Those words are confronting us now, demanding that we translate them into reality. The rules of life have been given us, the beauty is all about us, the love is there in endless warmth and glow, and divine power is ready to surge through us. It is for us to permit the filling of the vessel; it is for us to pour forth its abundance.

We need not dream of a Utopia when, with every individual contributing of his greatest self, we could now live in a God-built world. For man's greatest self is of God; it is His attributes that must be projected into the outer. We create our own deprivations, our own limitations. We need not beseech God today in our agony; we need not question where He is or fear that He has failed us. We have completely failed ourselves. We have been satisfied with our little instead of our most.

Now is the time for us to look to our growth, to take a decided interest in the expansion of our true self. Now is the time for each individual to realize his importance, his part in God's plan. This is the moment to turn to Him for instruction and guidance. It is God's light that is to beautify our world of tomorrow, His word to which men are to listen and by which they are to profit; and it is His love for which every heart hungers and which the world needs to give it harmony and contentment.

Renew a right spirit within me.—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 1, 1943

UNITY SUBJECT—*The Miracle of Regeneration.*

INTERNATIONAL SUBJECT—*God Delivers His People.*
—Exod. 5:22, 23; 6:1-7; 12:51.

22. And Moses returned unto Jehovah, and said, Lord, wherefore hast thou dealt ill with this people? why is it that thou hast sent me?

23. For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all.

1. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

2. And God spake unto Moses, and said unto him, I am Jehovah:

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them.

4. And I have also established my convenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

5. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6. Wherefore say unto the children of Israel, I am Je-

hovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments:

7. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians.

51. And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.

GOLDEN TEXT—

Call upon me in the day of troubles:
I will deliver thee, and thou shalt glorify me.
—Psalms 50:15.

SILENT PRAYER—*The thoughts of our heart and the work of our hands are established as we obey the divine law.*

Loss of faith in miracles has kept step with the advance of scientific knowledge. Belief in them is considered by many to be the sign of a credulous, unscientific, superstitious age. The miracles and plagues mentioned in the text of this lesson have been explained as unusual natural phenomena. They may have been such, but we need not go back thousands of years to find miracles. Life is a miracle, for in many respects it transcends our understanding of natural law. Evolution, whether in the physical or in the spiritual realm, is another miracle. Regeneration or rebirth from sense to Spirit is a third and the greatest miracle of all. Viewed materially, it would seem impossible for the soul that has been absorbed in sense consciousness to rise out of it and enter spiritual consciousness. The natural process would be progressive deterioration until the soul was

annihilated or resolved into nothingness. To rise after one is down and make the long, hard journey back from the far country of sense to the safe haven of the spiritual Promised Land is a miracle of faith in divine love. It shows, as nothing else can, the innate divinity of the soul.

Before regeneration can become effectual certain tests must be passed. It is not a sudden process. Moses was impatient over the failure of his first meeting with Pharaoh to bear fruit. It bore fruit but of a kind different from that which Moses expected. "Why is it that thou hast sent me?" he complained to Jehovah. "Neither hast thou delivered thy people at all." He had to learn patience, and his people faith and courage. Without these qualities regeneration comes to a standstill. In common with creation, of which it is a spiritual expression, regeneration is carried forward through the activity of the Holy Spirit. To grasp its meaning it is necessary to know more of this Spirit.

To those in personal or sense consciousness failure in a first effort affords just grounds for doubt or weakened faith. The spiritual-minded man makes his failure a spur to greater faith. He affirms the power and steadfastness of Spirit. "Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land." The trials and sufferings that attend sense consciousness are so overpowering that those afflicted with them are driven to the opposite consciousness to find peace or surcease from trouble.

First however they must meditate on the Infinite and on the meaning of its sustaining power. They make this power their own through the I AM. "I am Jehovah . . . say unto the children of Israel, I am Jehovah." We

identify ourselves with our highest and best thoughts and ideals by claiming our oneness with Spirit. If the name God Almighty suggests the outworn doctrine of a personal God we are at liberty to choose another name and define God in our own terms. "I AM" what you will. I will be to you what I was to Abraham, Isaac, and Jacob. Through me they overcame. Through me you too can overcome.

The power that subsists in the I AM is the truth to be emphasized. "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments." An outstretched arm is a symbol of power in action. It is active intervention, but an intervention by the *I* in each individual. Instead of expecting a nebulous God in a far-off heaven to deliver us we claim the overcoming power of Spirit in ourselves and then exercise it. We take to ourselves the overcoming spirit, not the spirit of resignation or supine submission to the tyranny of sense. "I will take you to me for a people": so we take the Spirit of power to ourselves through the I AM; so we take God to ourselves. "I will be to you a God": so we are gods by virtue of our claiming our divine heritage.

"I said, Ye are gods,
And all of you sons of the Most High."

This is a high claim, the opposite of the puny cry for help to an external god of unknown whereabouts. To be a god in the name and through the power of the Most High is to be loyal in word and act to the highest ideal of life that the mind can conceive or the thought compass. This is the "I AM . . . who bringeth you out from under the burdens of the Egyptians": the intolerable weight of sense consciousness. As we live up to

our highest claim consistently and continually we come "out of the land of Egypt" finally and fully.

QUESTIONS

1. In what respect is regeneration a miracle?
2. What tests precede regeneration?
3. How does failure appear to the spiritual-minded person?
4. How does the I AM serve us in establishing ourselves in the regeneration?
5. What are the "burdens of the Egyptians" from which we are to deliver ourselves by the power of the I AM rightly used?

Lesson 6, August 8, 1943

UNITY SUBJECT—*First Steps in Following Divine Guidance.*

INTERNATIONAL SUBJECT—*God Shows His People the Way.*—Exod. 13:17-22; 15:17-22a.

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18. But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night;

22. The pillar of cloud by day, and the pillar of fire by

night, departed not from before the people.

17. Thou wilt bring them in, and plant them in the mountain of thine inheritance,
The place, O Jehovah, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.

18. Jehovah shall reign for ever and ever.

19. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21. And Miriam answered them,
Sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

22. And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

GOLDEN TEXT—

Jehovah is my strength and song,
And he is become my salvation.
—Exod. 15:2.

SILENT PRAYER—*I seek the wisdom and understanding of Divine Mind that I may walk securely and to good purpose.*

When we begin the work of regeneration we try to avoid the forces (Philistines) that are inimical to Spirit. Discord, strife, and warring influences in general would soon put us back in sense consciousness (Egypt). Therefore we undertake to follow the leading of Divine Mind through the subconsciousness (wilderness) even though it skirts the psychic realm or race thought (Red Sea). Fear of these is the first obstacle

to be overcome and put out of mind.

We do not make the journey to freedom unprotected. We carry arms with us. First among these is faith that our leadership is divine, that we are following not a will-o'-the-wisp but reliable signposts that lead to a definite goal. Courage and purpose further reinforce us, and we are upborne by the anticipation of coming into our heritage. Others have reached the goal, and we are following in their steps, though at the same time we are following original guidance too. We have our pillar of fire and our pillar of cloud to mark the way. The wilderness is not fully explored and mapped, but neither is it altogether uncharted. We know something of the subconsciousness and with further study shall learn more.

Sense consciousness is near to the subconscious, especially where there is lack of systematic training. To skirt the boundaries of the sense kingdom (Philistines) means that one has a constant struggle on one's hands and must fight one's way through.

The race consciousness does not easily give place to spiritual consciousness. Negative thought habits intrench themselves in the mind through long harboring and are not dislodged all at once. We may discard the thought that our physical organism is material and subject to corruption (take our journey from Succoth: "booths" or temporary abiding places), only to fall into another form of negation. This is the despair that sometimes seizes upon us when we think of demonstrating over individual problems that seem insurmountable (encamp in Etham—"desolation"—in the edge of the wilderness of confused and illogical thinking).

To know with certainty what is the right course to

follow at every step is indeed proof of divine guidance, but certainty does not always come on the instant. It is the product of patient waiting on divine wisdom and of advancing steadily in the practice of the principles of Truth as well when the light seems dim as when it shines like a pillar of flame before us.

Moses and Pharaoh represent two forces at work in the consciousness: Moses the evolutionary force of new ideas; Pharaoh the force that rules the body materially. The one tends to draw us forward to deeper understanding and a fuller measure of freedom; the other to hold us fixed in the old forms. As we go forward fearlessly we overcome the lethargic acceptance of conditions as they exist in ourselves and our world and set ourselves resolutely to the task of remaking them in a better mold.

The Children of Israel had been enslaved too long to be able to visualize the possibility of freedom. It is better to make an effort to live by the standard of spiritual Truth even though we may not attain it all at once. To remain the passive slave of material standards or of the senses is to be lacking in power to imagine any greater good than that which we now possess. Not even the bones of Joseph accompany the unimaginative person on his journey through the wilderness. If we lose our way in a maze of undisciplined thought (die in the wilderness) we shall at least have begun to follow our light and think our way through, and we need not again be in bondage to materiality (retrace our steps to Egypt).

We conquer fear by claiming the spirit of fearlessness and advancing in this spirit to the solution of our problems. "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Victory

comes from within as we advance, never as we falter or draw back. As we recognize and acknowledge divine wisdom in all that comes to us we are led into serene faith and confidence in All-Good.

QUESTIONS

1. What is represented by the wilderness in which the Children of Israel wandered forty years?
2. How do we equip ourselves to explore the subconsciousness?
3. Figuratively what is meant by our journeying from Succoth and encamping in Etham?
4. Of what is confidence in the rightness of our course a product?
5. What do Moses and Pharaoh represent in the individual?
6. How do we make the journey from fear to faith?

Lesson 7, August 15, 1943

UNITY SUBJECT—*Spiritual Supply Is Equal to the Demand.*

INTERNATIONAL SUBJECT—*God Provides for His People.*—Exod. 16:11-18; 17:3-6.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was.

And Moses said unto them, It is the bread which Jehovah hath given you to eat.

16. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

17. And the children of Israel did so, and gathered some more, some less.

18. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4. And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me.

5. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

GOLDEN TEXT—*Give us this day our daily bread.* —Matt. 6:11.

SILENT PRAYER—*I will pour you out a blessing, that there shall not be room enough to receive it.*

Food was scarce in the wilderness on the way to the Promised Land. Manna was rationed, a little more than one omer (a tenth of a bushel) a day to each person, and it could not be hoarded. It had to be gathered each day except on the Sabbath, which could be provided for the day before. The regulations were strictly enforced.

In its main outlines this story is being re-enacted at

the present time. Again material food is scarce, and again it is rationed. Hoarding is forbidden, and anxious fears are expressed that the supply will not meet our requirements. Whatever we can learn of the law of supply from this lesson can be applied in a practical way to the meeting of our present needs.

The Children of Israel murmured against Moses because their food was scarce and lacking in variety. As long as our best ideas (Israel) are tinged with negation we remain without understanding of substance, and whatever contact we make with it is made at random and is not satisfying. We learn nothing of God by doubting God and complaining of the inadequate working of divine law. We cannot increase our visible supply by complaining of its inadequacy. To increase it we must study the law of increase. "To the law and to the testimony!" Since law is operative throughout nature and in the spiritual realm as well, we may study first its spiritual import. It is in the realm of Spirit that all supply originates.

Material food is a necessity to us, but we require other food also for our full development. The soul requires the substance of true thought as its food. We partake of it as we seek to know Truth and recognize the basis of life as spiritual. Instead of fearing a food shortage we should expect and mentally see abundant supply, for expectation or the act of looking for the substance that we desire is the first step in realizing supply.

The next step consists in going forward to meet the supply halfway. No one knows how long the sod of England's parks had been unbroken when England entered the second World War. It was plowed up immediately and the land planted to food crops to ease the

shipping situation. Flower gardens and velvety greenswards became truck patches, and the population produced much of their own vegetables. By co-operating with nature instead of ignoring it we find that it produces better food than manna and in bountiful measure. To stand still and see the salvation of God is not always the thing to do. Often we have a part to play in creating the salvation. When we have done all that we humanly can the remaining deficiency, if any, is taken care of.

Sense consciousness arouses fear of lack, then leads men to complain of it with a view of forcing abundance to be made manifest. Before there can be abundance there must be consciousness of supply. Moses furnished this consciousness for the Children of Israel. Men of vision must furnish it today. They must have faith that the season will be favorable and that the supply of labor will be timely and sufficient. Unless abundance is in the mind and soul of the possessor he remains poor. The so-called "have-not nations" are in this consciousness of lack today, and know no other way of overcoming it than the forcible taking to themselves of the world's wealth. Permanent possession cannot be gained by this method.

While greater nations were craving power and building mighty armies for conquest and world domination, the small country of Switzerland, with a mountainous terrain and comparatively meager natural resources, has capitalized its scenic attractions, developed industries suited to the national character and temperament, and while remaining at peace has kept itself free from domestic unemployment and want as well as from foreign entanglements. The invasion of Switzerland is a peaceful one that is encouraged by the Swiss because it

contributes to their prosperity and well-being. The world might profit by this example of national self-support and absence of aggression on the part of a people who sell beauty and recreational facilities and who have no beggars in their land. As individuals we may well emulate Switzerland's example of national independence and its people's sturdy love of peace and freedom.

QUESTIONS

1. How can we increase our visible supply under divine law?
2. On what does the soul feed, and how is this food obtained?
3. What is the first step in realizing supply?
4. Does our duty in realizing supply lie altogether in the mental realm or does it embrace the physical also?
5. What precedes the manifestation of abundance?

Lesson 8, August 22, 1943

UNITY SUBJECT—*Observing Principle.*

INTERNATIONAL SUBJECT—*God Gives Laws for His People.*—Exod. 23:1-9; Gal. 3:23-28; 5:13, 14.

1. Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness.

2. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest *justice:*

3. Neither shalt thou favor a poor man in his cause.

4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt surely release *it* with him.

6. Thou shalt not wrest the justice *due* to thy poor in his cause.

7. Keep thee far from a false matter; and the innocent

and righteous slay thou not: for I will not justify the wicked.

8. And thou shalt take no bribe: for a bribe blindeth them that have sight, and perverteth the words of the righteous.

9. And a sojourner shalt thou not oppress: for ye know the heart of a sojourner, seeing ye were sojourners in the land of Egypt.

23. But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.

24. So that the law is become our tutor *to bring us* unto Christ, that we might be justified by faith.

25. But now that faith is come, we are no longer under a tutor.

26. For ye are all sons of God, through faith, in Christ Jesus.

27. For as many of you as were baptized into Christ did put on Christ.

28. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*—LUKE 10:27.

SILENT PRAYER—*We act in accord with the principles on which life rests, and all is well with us.*

Life rests on certain fundamental principles and these compose the divine law as it concerns mankind. These principles or truths are not difficult to grasp. Everyone who is minded to do so may know and govern his life by them.

The first principle of life is truth in thought and in all our dealings. "Thou shalt not take up a false report." To tell the truth at all times is vital. To think it is more so. To live the truth is the final test. Falsity is insidious. Unless we are on the alert it creeps into our thinking and we do not always recognize it. Then we think of ourselves as sick or weak or disliked: all forms of negation. This is the false report of the senses, and it is to be avoided at all times.

Being an unrighteous witness implies more than being guilty of perjury. Living by false standards is being an unrighteous witness. To act as others do merely in order to be at one with the mass mind, without regard to whether the act is right or wrong, is in itself to behave like an unrighteous witness.

Ability to stand alone is the acid test of the power to recognize and live up to principle. Those who cannot stand alone as regards any subject but who must "follow a multitude" will sooner or later do evil, if only because the multitude is a law unto itself and flouts the divine law through their failure to try to know it. He who looks for the right before acting neither follows the crowd regardless of its direction or destination nor favors "a poor man in his cause" from pity for his poverty. In itself poverty is no proof of exceptional right or merit. "Give me neither poverty nor riches" is a good prayer, for it reveals moderation and good judgment.

Personal resentment or enmity is an unsafe guide to conduct. The principles of right living do not permit personal reactions of hatred. It is right to befriend an enemy because friendliness rests on principle and is always right. Acts of common humanity rest on principle also. The burden of the overburdened ox is to be

lightened whether it belongs to friend or foe.

Those who try to do right not only do not "wrest . . . justice" but establish it wherever possible and restore it where others have "wrested" it.

Seeking Truth and keeping the mind turned toward it in an attitude of expectancy keeps one "far from a false matter" and from falsity in general, since he whose whole thought is directed toward what is true and right and the desire to know these things cannot be betrayed into error and falsity.

Aside from the wrong he does to others, he who accepts a bribe, for instance, blinds himself to discernment and cannot tell right from wrong. He leagues himself with wrong when he accepts a bribe and in so doing sells his soul and with it his judgment.

Love of principle prevents anyone from oppressing the sojourner or the transient. He who lacks our background and advantages depends for his reception on the charitableness of our outlook and our humaneness. Divine love leads us to accept him as one of us.

True freedom comes through observing the law of unselfish love. Freedom that is put to selfish uses is not freedom in Christ but is the license of personality. The social side of the divine law is expressed in the "one word . . . Thou shalt love thy neighbor as thyself." When we are sensitive to what is right we consider the feelings and rights of others before our own or at least along with them.

Faith works by love, and it is only through faith that we shall get on top of our world. In times past those who lived by faith "subdued kingdoms." If faith did that once it will do it again, for faith works according to principle. By making use of the protecting power of faith many "escaped the edge of the sword," while

others "turned to flight armies of aliens." Faithfully and fully used, faith still does these things. We shall never have the "peace . . . which passeth all understanding" until we train our faith and our understanding in spiritual principles and give ourselves unreservedly to living by them.

QUESTIONS

1. What is the first principle of life that confronts us in our study?
2. What are some instances of the unrighteous witness?
3. Why should we not pity "a poor man in his cause"?
4. What principles underlie right conduct toward an enemy?
5. How can we be kept and guarded against falsity in general?
6. What does a bribe do to the one who accepts it?
7. Is faith adequate to the solution of present-day problems?

Lesson 9, August 29, 1943

UNITY SUBJECT—*The Long Road.*

INTERNATIONAL SUBJECT—*Israel's Sin and Restoration.*
—Exod. 32:7-10; 34:4-9, 27, 28.

7. And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

9. And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

4. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone.

5. And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah.

6. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth;

7. Keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.

8. And Moses made haste, and bowed his head toward the earth, and worshipped.

9. And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

27. And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

GOLDEN TEXT—*Jehovah is slow to anger, and abundant in lovingkindness, forgiving iniquity and transgression.*—Num. 14:18.

SILENT PRAYER—*The law is fulfilled in me as I recognize and accept my oneness with the life universal.*

It is said that the whole law is contained in the injunction to love our neighbor as ourselves. This is because loving entails concentrated devotion, faithfulness, and active service. It includes and embraces all the other qualities of the full-grown Christlike character.

All are seen in expression in Moses throughout the period when he was leading the Children of Israel out of Egypt toward the Promised Land.

The portrayal of Moses as a stern judge, fearful in his rectitude and striking terror into the hearts of those whom he ruled with a will of iron, may be textually accurate, but back of it lies the uncompromising love that would admit no swerving from the worship of the one God. Back of it also lay the devotion to his people that led Moses, when young and impetuous, to kill an Egyptian who was mistreating one of them. Through many years he led and directed his people, finding food and drink for them, settling their differences, telling them what to believe and how to live. Having undertaken the task of delivering them from bondage, he did not falter when discouragement, lack of understanding, and seeming failure stood in his path. The greater the obstacles the firmer grew his faith and his strength to overcome them.

The Children of Israel in their long sojourn in Egypt had forgotten Jehovah and fallen into idolatry. In the wilderness they easily reverted to worship of the Egyptian gods and goddesses, although these were in the form of animals. "Thy people . . . have corrupted themselves . . . they have made them a molten calf, and have worshipped it."

Moses did not corrupt himself with the idolatries of Egypt. Brought up as an Egyptian prince, he remained true to the faith of his father and mother. Knowing both the materialistic faith and the spiritual faith that existed side by side in Egypt, he was clear-sighted enough to choose the latter and cling to it throughout the remainder of his long life.

The rewards of unswerving faithfulness are beyond

computing. Chief among them is perception of Truth. Moses perceived the truth of Jehovah as "a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." Stern moral rectitude did not disqualify Moses for perceiving the nature of divine love. He dwells on this aspect of divinity and restates it to reveal its universal nature. "Keeping lovingkindness for thousands, forgiving iniquity and transgression and sin." But because Truth is universal the divine law is impartial. The righteous whose life is in harmony with it prosper; the unrighteous whose life runs counter to it are penalized by it.

The revelation of God as constant, undeviating law, on which he could count at all times and whose course he could plot at least in part, awed Moses. He worshiped such a God, and while he worshiped he included all his people in the blessing that he himself had received. If they could gain God consciousness all would be well. "If now I have found favor in thy sight, O Lord . . . I pray thee, go in the midst of us . . . and take us for thine inheritance." The thought that if his people destroyed themselves because of idolatry and error God would still make of Moses himself a great nation did not appeal to Moses. His destiny would be fulfilled only as it was joined with theirs.

QUESTIONS

1. What tokens of God consciousness does Moses' character show?
2. What are the rewards of faithfulness to Truth?
3. What reveals the impartiality and universal nature of divine law?
4. How did this view of the divine law affect Moses?
5. How did Moses react to the thought that God would make of him a great nation even if all his people were destroyed?

Interpretation of the Lord's Prayer

BY GRACE FISH

"Our Father who art in heaven."

Our God, the formative substance of Being, which is love, operates in perfect harmony everywhere at all times.

"Hallowed be thy name."

Holy and completely good in its nature is Thy substance.

"Thy kingdom come."

Thy consciousness of good is the body of the universe, the substance of the reality of Being.

"Thy will be done in earth, as it is in heaven."

Thy will is that we understand and use aright the substance of our thought, which forms and controls both soul and body.

"Give us this day our daily bread."

To us is given daily the substance of good, the manifestation of divine love.

"And forgive us our debts, as we also have forgiven our debtors."

As we understand all substance to be God, all sense of indebtedness is forgiven, given up.

"And leave us not in temptation, but deliver us from evil."

The understanding of God as the only presence and power leaves us not in temptation but delivers us from all forms of bondage.

"For thine is the kingdom, and the power, and the glory, for ever."

For the consciousness of good is the substance of all reality, the demonstrable knowledge of all good, the spiritual enlightenment of all being, continuing without interruption eternally.

Silent UNITY

The light of understanding shines for me, and I apprehend it.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT to thank you for your help in praying with me. I had a small growth on my cheek and I started in and did exactly as you asked me to do. Today I noticed it for the first time in many days and it was gone. I am very grateful to you for your assistance and showing me the way.—*M. I. Q., Texas.*

I WROTE to you somewhat over a week ago asking for your prayers. My trouble was appendicitis and it seemed that an operation would be unavoidable. However, I had faith in the indwelling, healing Christ and decided to get in touch with you. Well, as you may expect, the healing that has taken place borders on the so-called miraculous. I spent an hour each day alone with God and I claimed my rightful inheritance as a child of God.

Naturally, the adverse condition had to disappear with the advent of the powerful flow of Christ life consciously directed towards this illness.—*S. B. D., Missouri.*

MY HUSBAND'S name was in your prayer room for the months of February and March. He was suffering from a mental illness, but he is now back home and in perfect

health. We appreciate very deeply your help, which we feel made his quick recovery possible.

My faith in prayer has been strengthened more than I can express.—*Mrs. E. J. V., Michigan.*

SOME TIME ago I wrote to you for your prayers, as my physician had told me that I had an enlarged heart and a very bad case of nervousness.

I followed your instructions carefully, using the affirmation quite frequently each day, and I cannot tell you how happy and grateful I was when I went back for a check-up and the doctor told me I was entirely well.—*Mrs. G. M. S., Ohio.*

Search the Scriptures

I HAVE ENJOYED working on this lesson, because it has brought home to me so forcibly the importance of using the Truth that we have already received. That is one of the first things I seemed to learn in Truth, to use what I have and to use it every day. The more I used it the more ways I found in which I could use it, and I found that it worked when I used it unselfishly and for the good of all concerned.—*C. B. J., Florida.*

THIS LESSON has been a particularly helpful and instructive one and also highly interesting. It has been a subject of constant interest to me. Watching my small daughter yesterday, I was suddenly vividly aware of the protective Christ centered in her. If that had been the only blessing received from this lesson, I should feel richly repaid.—*L. B., California.*

MAY GOD bless your wisdom in guiding the minds of others as you are guiding mine in my study. It is the most wonderful study I know.—*M. T. N., Maine.*

I AM inclosing my paper on the 8th chapter in *Lessons in Truth.* Preparation of these lessons is becoming increasingly interesting and beneficial. I shall look forward to your inspiring comments.—*M. A. C., California.*

He Shall Have Abundance

SEVEN WEEKS ago I sent to you for a prosperity bank. I needed your prayers, and it seemed as though we just couldn't go on as things were, our wages were too small to get along with. My husband is a fireman, helping defend a government project, and we felt he was needed here, but with rising cost of living our wages were inadequate, and we really faced a serious problem.

The first week after sending for your bank, I received a check in the mail in payment of a bill owed us for several years, which I had completely forgotten and given up hopes of ever receiving. Shortly after that, our wages were raised twenty per cent, and we were indeed grateful.—*L. F., Oregon.*

THE PROSPERITY BANK has indeed been a great help to me. Although I have not always been able to maintain the single eye, the drill has made me conscious of my shortcoming and helps me to overcome. My income has doubled and my whole attitude toward my work has changed.

May God bless and prosper you in your wonderful work.—*M. J. G., California.*

I AM GRATEFUL for the prosperity bank. The prayer accompanying the last bank has made me realize that God's great love and supply is ours just for the asking.

If people throughout the world would keep their hearts filled with love for God, there would be no room for injustice and hatred, and the present chaotic state existing throughout the world would soon end.—*J. B. C., New York.*

I SELL VANILLA and other extracts from door to door on commission: no sale, no pay. I wanted a bigger income. I needed it and needed it badly. I hesitated to order a prosperity bank because our tithe seemed just enough to meet our pledge on the church debt. Where would I get money for the bank drill?

Finally I decided to trust the Lord to increase my income enough so that I could take care of the additional amount. From the day my letter must have reached the office things began to happen as if by magic. My day's income was doubled. When I rang a bell, I would say, "I bless this lady" and "Whether it means an order or not, I thank Thee for the other orders."

Where before I had felt resentment at "I don't need anything" and had turned away, I found myself saying, "Maybe you don't do much baking, but this seasoning"—and so on. I would talk a few minutes pleasantly, with a smile, and often there was a nice order.—*F. P., California.*

My Help Cometh from Jehovah

I AM NOW taking UNITY magazine and *Weekly Unity.* I want you to know that they have helped me as nothing else could have done in overcoming a nervous breakdown. They have given me new confidence and much faith.—*Mrs. R. O., Massachusetts.*

I CANNOT think of being happy or contented without

UNITY magazine to read and study every night before going to sleep. You can count me as a permanent subscriber, for it has just the spiritual food I need.—*Mrs. M. S., California.*

I CANNOT find words to express my appreciation of your splendid generosity and kindness.

I am only too thankful to receive the Unity literature. It has been the greatest source of comfort and strength to me through the darkest days. I do thank God that even I saw the Truth as taught by Unity and in the assurance of the one Presence and one Power life is full of peace even in the midst of war. May God richly bless you all.—*A. J. M., England.*

I Am the Light

EVEN THOUGH I have not written to you, I have been working faithfully with you daily, and I can never tell you how much help you and your co-workers have been to me. My life has become so much fuller and much more interesting. I am learning through you to let the Father lead the way in all that I think, say, and do. I am so utterly happy that you have shown me the way of beauty, peace, and happiness within me. Before, I was always seeking for outside satisfaction; now I go to the inner source, my divine Father, and let Him guide me in all my undertakings. He always leads me to the good—for me and for all concerned. I now realize that when I trust in Him good comes to me and my loved ones. Nothing else can come, because God is only good, and God is at the center of all good and also at the center of us. Our good works from center to circumference, and by letting the Christ light shine

through us in all that we do, all evil is vanquished by the luminous mind of the heavenly Father.—*C. L. H., Arizona.*

His Truth Is a Shield

I WROTE you last month for help in averting a foreclosure on my home. In your reply was this statement: "The presence and power of God is here transforming every appearance and bringing forth good." This has been literally manifested. My first reaction to your letter was a complete release from fear. This month, through a channel that had been closed, an adjustment was offered that eliminates any possibility of foreclosure and establishes my right to my home as long as I live. I had not asked help through this channel. It came to me, and in a manner completely harmonious. By placing my affairs without reservation in God's hands everything is working out to my advantage. Bless and thank you.—*W. L. W., Connecticut.*

He Is My Refuge

SINCE STUDYING Unity, introduced to me at a time when life seemed very black, I have received blessings that seem miraculous, although they have come in a natural manner. I should like to mention a few and shall be glad to have you use my letter if you think publishing it may be helpful to others.

In the first place I was very ill. One doctor at least said definitely there would never be a complete recovery and that I could never again earn my living. Indications certainly supported his prognosis. Then I had only the income from the sale of the last of my

possessions, less than fifteen dollars a month to live on. It meant living with relatives who, however kind, could not afford extra expenses. I was desperate and bitter when some copies of Unity periodicals were sent me. They came from two sources, one east, one west, at approximately the same time.

You know the first result—my outlook began to change. My progress was slow, because I am naturally slow to change and inclined to be doubtful, but it was sure. In the two and a half years since then I have improved so much that I can take care of myself and my little apartment, take little walks, read for an hour a day, meet my friends without nervousness, eat almost normally.—*S. T., Washington.*

Father, I Thank Thee

WHEN earthly conditions tend to favor worry, it is a great comfort to me to think of you in your twenty-four-hour daily devotions. I know you are tuned in to God's broadcast of peace, health, and plenty so that you may help all of humanity.—*Mrs. W. T., Indiana.*

THE LEAFLETS arrived the day before my son's departure for the army. We both were so happy to receive them. Thanks a million for the generous supply.

My boy is at Fort H——. I received a beautiful letter from him yesterday, and quote a line from his letter: "The Prayer of Faith means all the world to me. The lines that are so outstanding are 'God walks beside me, guides my way through every moment of the day.' Isn't it wonderful, Mother?"—*C. E. B., California.*

I AM WRITING to you in gratitude for your kind help.

Two days after I wrote to you for prayers, things began to happen to me in such a wonderful way that I can hardly realize it is possible. I asked you to pray with me for work, as I was very much in need. I received enough money to help me for a few days.—*E. M., Utah.*

ADJUSTMENT

Akin and yet apart! We find
This circumstance in life;
But it is here that souls can prove
Their triumph over strife.
For in adjustment strength is gained,
And patience and control;
Forgiveness also peace restores
And fortifies the soul.

Each one within the secret place
The closet of his mind,
May dwell secure and undisturbed,
And true contentment find.
In strength there gained he meets each day,
Its problems and its cares;
And lives with others, though apart,
For power divine he shares.

—*Della Adams Leitner*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am puzzled by your statement that there is no evil. Certainly anyone who looks at the world even for a moment can see that such a belief is ridiculous.
—*From a letter received by Silent Unity.*

Many newcomers to Unity find the statement "There is no evil" difficult to reconcile with conditions. Yet this statement is a true one. God, the good, is the only presence and power.

Evil is disharmony between man and nature, or man and men, or man and himself. Its appearance is due to ignorance, and it has neither permanence nor reality. As men learn the truth about themselves, about other men, and about the world, evil dwindles into nothingness.

A constructive attitude is what is needed to overcome evil. Groaning will not cure sickness. Criticism will not end ignorance. A gloomy mind will not dispel darkness. Only light will dispel darkness. Only a positive faith in God's omnipresent goodness will dissolve the appearance of evil. Our attitude toward evil should be somewhat as follows:

The condition of evil is the result of ignorance, and will last only as long as the ignorance lasts. Therefore let us concentrate on finding the truth about this condition. When we know the truth about it we shall know the adjustments to make so that we can live in harmony with it.

This is the Unity attitude toward evil. And we know that the truth—the ultimate truth that we all shall know some day—is that God is good and we are His children, possessing His powers and inheriting His good world.

One example shows clearly how "evil" is simply the false appearance arising from partial knowledge and how as we learn the truth about an "evil" we learn that in its essential character nothing can be truly evil.

Of all natural phenomena fire is most feared by animals. Once it must have been so feared by men. But somewhere aeons ago one man must have halted in his flight from this dazzling, searing "evil" to consider its nature. The result is civilization. The "evil" fire became the greatest blessing of mankind.

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> Please help me and my little boy. He seems to be possessed of an evil spirit, if such a thing is possible, and feels that the whole world is against him. He does nothing that I ask him to do.—*From a letter received by Silent Unity.*

Be assured that the loving thoughts and the prayers of Silent Unity have gone forth to bless you and your little boy.

We know that you, who are so near to your child, will be able to help him make the right adjustment to the world about him. Prayer and steadfast knowing of the Truth for your child is one of the most effective methods of helping him. God's spirit of wisdom and love will bless you with the resourcefulness, tact, patience, and understanding that may be needed in helping him in an outer way through counsel and guidance.

Children are quick to respond to the attitude that

others hold toward them. As your child feels that he has the approval, love, and confidence of others, the spirit of resistance will be overcome. Your faith and confidence in your child will help to bring forth a loving, harmonious attitude in him. When this attitude is once quickened in him it will be expressed not only in the home but in his relations with others.

Usually a feeling of resistance has its cause in some unpleasant experience of the past or in some feeling of defeat or frustration. It may be that your child needs to overcome this by gaining greater confidence in himself. Children as well as adults rise out of past limitations and unhappy experiences when they excel in some field of endeavor. No doubt your child will soon find a new interest which will absorb his thought, attention, and activity. A person succeeds at that in which he is vitally interested. With success there comes to him confidence, a sense of well-being, and the right understanding of his relation to others and to the world about him.

Perhaps by studying your child's inclinations and aptitudes you can help him find the interest that will give him the confidence and assurance he needs. We know that the divine spirit of understanding and love within you will direct you so that you will be able to help your little boy.

The following prayer will bless your child:

"You are the radiant, all-loving child of God. You seek only the good, expect only the good, and find only the good."

This day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.—NEHEMIAH.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of Practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 3010 Palm Grove; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

N Long Beach—May Butterworth, Unity, 5460 Pine

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nichols, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Alice Hopkins, Unity, 312 Cypress

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E. Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 114 W 11th

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 4221 Eastlawn; Virginia Shipley (LT) Unity, 15 E Grand River; James Elliott (col) (LM) Unity, 8637 Oakland

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds Hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Unity, 224 W State

St Joseph—Unity 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, 112 N 6

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State

Jamestown—Lillian Matthews (LM) Unity, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

Troy—Marian Hoagland, Unity cl, 2705 15th St.

White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High

Canton—Unity, 203 6th NW

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3047 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster, Unity, YMCA

Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity, Y M C A

Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, 714 S Boston

Oklahoma City—Theodore Speers (LM) Alice Cronley (LT) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Klamath Falls—Nora Elliott, Unity, Elk hotel

Medford—Nora Elliott, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Corpus Christi—Wallace Tooke (LM) Unity, 220 Medical Professional Bldg

Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—Hobart Gillespie, Unity, 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2612 Pierce

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel

Kennewick—Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Beulah Scott, Unity, Cascadian hotel

Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Unity, Birks bldg

Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace

Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible	2.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

Appearing in Other Unity Magazines This Month

Does It Pay to Pray?

Has it sometimes seemed to you that your prayers have been like pebbles tossed into the limitless depths of the ocean, that they have been just as though lost? Most of us have had this experience. Clara M. Palmer, author of the book *You Can Be Healed*, has written a series of articles for *Weekly Unity* to begin in August. These articles answer the question "Does it pay to pray?"

"A Skeptic Looks at Christ"

Harold Kahm was a skeptical sort of person. He wouldn't accept a statement until it had been proved to him or until he had tried and tested it himself. He learned this habit of questioning every statement from a doctor friend with whom he had made a long cross-country trip. After the trip he found his ideas about a good many things had changed. There was religion, for instance. Before the trip he had been rather vague as to what he believed and why. Now he realized that he must prove Christianity or renounce it. He says the greatest discovery of his life was when he proved to himself that the teachings of Christ really work. Mr. Kahm has written a series of articles concerning the teachings of Christ and their application to daily life. The first article appears in *Good Business* for August.

New Experiences · New Blessings

Have the usual activities of your life been enlarged or tailored to fit the changing times? Are you being called upon to alter your plans because of present conditions? If so, you will want to read the new series of five articles, "Resources Unlimited," by Dr. Ernest C. Wilson, which will start in *Progress* magazine with the August issue. Each article shows you how to cope successfully with changing conditions.

Storybook Friends

Who does not treasure memories of intimacy and admiration for characters in storybooks? Every child who reads "Jet's Problem" in *Wee Wisdom* will have Jet and Sarah as lovable storybook friends. They are pioneer children who share with their parents in the building of a home in the West. There was much work, but there were good times too, especially in the company of Running Deer and Moon Flower, Indian playmates of Jet and Sarah. "Jet's Problem" is a serial story beginning in August *Wee Wisdom.*

Mothers of Soldiers Helped by Prayer

Day after day letters come to us telling of miraculous answers to prayer and faith. If you have doubted the power of your prayers to help the boys in service, you will be inspired to renewed effort and greater faithfulness by reading a number of letters in *Daily Word* this month, letters from mothers of sons in the armed services. One mother writes: "I can never tell you what it has meant to me to know you were praying with me, and my heart tells me God has protected my son."

Various Unity Activities

The Unity Correspondence School

The Unity Correspondence School was organized to help Truth students who are interested in greater spiritual unfoldment. Those who merely read Truth literature often find that adverse conditions continue to recur in their life. This is because the world of appearances is again accepted in consciousness when the literature is laid aside. Anyone desiring to establish a spiritual consciousness that will overcome this situation will find the Unity Correspondence Course helpful.

Information about the Unity Correspondence School may be obtained by writing to the Unity School of Christianity, Kansas City 6, Mo.

Truth Is Better than Court Machinery

The Unity ministry to men and women in prisons is constantly growing. Books and periodicals are sent without charge, and this service is made possible by the Unity friends who send love offerings for the purpose. One man who for a time must bear a number writes: "Your great kindness in sending me *Unity* magazine has brought much sunshine into this place, to me and to others. Truly there is no greater force than the spirit in which you work, write, and act. Its influence spreads more good than any court machinery." Thus the loving ministry of the Silent-70 Department grows and serves.

News FROM UNITY

God's Gift of Health

Health has its beginning in mind. We plant health thoughts in mind, and then sooner or later they are bound to come forth into manifestation. We can think our way to health, and the joy of this truth is that we can begin just where we are.

If you would like to claim perfect health you will find definite and helpful instructions in an article entitled "Thinking Your Way to Health," by Herbert J. Hunt, which will appear in September *Unity*. The author describes three steps to be followed by the seeker of health.

Blessings Are Multiplied

A friend recently replied to her *Weekly Unity* expiration notice in this way: "I wish to renew my subscription for *Weekly Unity*. It has been such a wonderful help to me in the last two years, and I would feel lost without it. It has renewed my faith in God and human nature and increased my happiness and health in many ways, besides improving my disposition.

Prosperity Bank Drill Blesses Family

"It is with joy and thankfulness in my heart that I write you this evening. When I wrote for the prosperity bank I was so

troubled and asked you for prayers for my son, to help him through a difficulty in his schoolwork.

"It did not just happen that my seven-week bank drill ended the day after he finished his examinations in the three extra subjects he had to make up. A whole semester's work in three subjects in seven weeks! It seemed impossible, but with God all things are possible. His tests were finished, and he came through with wonderful grades. I felt your prayers through it all and really feel my boy is stronger for the experience in demonstrating Truth."

Pray without Ceasing

We are told in the Scriptures to pray without ceasing. When we realize that prayer is a practice of the presence of God we know that ours can be a constant attitude of prayer. We do not fall on our knees periodically but continue our work or other activity, acknowledging silently the presence of God, and knowing that His wisdom, strength, and poise will come to us. The result is greater efficiency and a freer expression of our innate ability. Does it not seem reasonable to pray without ceasing when we can pray by practicing His presence at all times? These thoughts are from *New Ways to Solve Old Problems* by Lowell Fillmore.

History of Unity

The Unity movement has already passed the half-century mark, and its history is dramatically told by Dana Gatlin in the book *Unity's Fifty Golden Years.*

Faith in God as the one omnipresent power was the fundamental requisite, and prayer the core and sinew of the first healings with which Charles and Myrtle Fillmore started the Unity movement.

A Soldier Helped by Daily Word

"May I take this opportunity to tell you what a great help *Daily Word* has been to me these past months in the army, just as it was in civilian life. It has smoothed away what I thought were rough spots and leveled obstacles in my path. I have been able to maintain serenity of spirit, have had the strength to do what I thought was impossible, and have been able to give a little help to those about me. All these things make me feel that I am greatly blessed.

"In Everything Give Thanks"

Although we have been created in the image and likeness of the Father and endowed with His powers, we quite frequently find ourselves taking these blessings for granted, failing to appreciate them, and often neglecting them.

Each of the chapters of the book *You Can Be Healed* reminds us of some wonderful phase of our divine creation and points out the value of constantly recognizing and giving thanks for our physical, mental, and spiritual powers. Dealing with each part of the body separately, the author, Clara Palmer, describes its functioning in the harmony of life. She shows how important is the right mental attitude toward this harmonious functioning; and each chapter closes with specific blessings.

Unity Books to Army

After you have finished reading your Unity books perhaps you would like to send them to some man in the service who needs the Truth message. Send to someone you know or to the USO office nearest you, or address them to

The Victory Book Campaign
Rooms 1601-1503
Empire State Bldg.
New York, N. Y.

Book postage is only three cents a pound in the United States, but the package must be marked "Contents Book" to be eligible for this rate. (Magazines are not accepted by The Victory Book Campaign.)

Lovingly in the Hands of the Father

A woman was persuaded to meet her problems with this Truth statement: "I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me." Because of the appeal and simplicity she chose the key words "Lovingly in the hands of the Father" with which to face every situation. The story of this woman's triumph over her difficulties is given in the book *Lovingly in the Hands of the Father* by Evelyn Whitell. The book also contains nine other stories about remarkable Truth demonstrations.

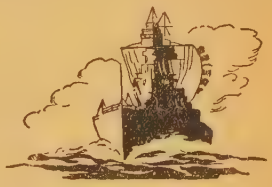
Teaches, Not Preaches

A friend writes that she has found *Truth Ideas of an M. D.* a wonderful book. She says it illustrates and illumines rather than argues and teaches rather than preaches.

The book *Truth Ideas of an M. D.* was written by Dr. C. O. Southard, who was a practicing physician. Each of the sixteen chapters is based on a definite question, which either arose in the author's mind or was asked of him by another person. Some of the chapter titles are "About Miracles," "Speaking of Colds," "The Doctor Talks on Healing," "Looking Forward," and "Why Grow Old?"

Letter from a Chaplain

"Your *Daily Word* which I have only today become acquainted with is just the thing for this crew. It is interchurch, nonsectarian, buoyant in spirit, sound in psychology—practical religion. We are a fighting ship



right square in a war zone, and the men can use your publication very well. We would appreciate a place on your list and could use two hundred copies a month."

Teaches Cuban Children

We are always pleased to know of the unusual ways in which our friends use Unity literature. One friend writes that she finds Unity literature very helpful in her

teaching work among Cuban children. She says however that it is necessary for her to translate much of it into Spanish herself, as this is the only language most of the children speak. Another friend is using *El Sembrador,* our Spanish quarterly magazine, as an aid in studying Spanish. He feels that it not only helps him learn to read Spanish but that the Truth lessons he learns as he translates are very helpful to him. *El Sembrador* is a new magazine of 50 pages printed in Spanish, now being published quarterly by Unity School of Christianity. A copy of *El Sembrador* will be sent upon request.

The way to the greatest joy that ever was conceived—loving the God who is love and who so constituted human hearts that they take fire with happiness at the only true communion with Him that is possible—the love of the heart for divine love.

Have You a Copy of Health Is Catching?

How stimulating it is to read of the overcomings of other persons who are putting Truth principles into practice! Realizing this, Unity prepared a little booklet devoted entirely to the splendid reports from friends who had written about their healing and prosperity demonstrations. The booklet, called *Health Is Catching,* has been a source of encouragement and inspiration to thousands, as indicated by comments from those who have read it. There is no charge for this booklet, and we are glad to send a copy on request.

Reincarnation

Reincarnation is a token of God's love for us; through it, if we lose the body, we are reclothed with another so that we may try again to complete the great work that our Father has given us to do. It is our nature to perfect ourselves sometime somewhere, because God seeks His own fulfillment through us. Does this not answer the question why some loved one left a life that had somehow seemed incomplete? If you would like a book on reincarnation we recommend *Have We Lived Before?* by Ernest C. Wilson.

Tithe your happiness and you will find that you have a real, unfailing supply of happiness within you.

Long-Time Friends of Unity

"I have been an ardent reader of Unity books and magazines for thirty-six years. I feel it would be a great loss to be without them. I have found comfort with them, and I do not know what I should have done without them. I know what a blessing they are to all who read them."

"I still read WEEKLY UNITY and UNITY. Have been reading your literature for more than forty years."

"I have every important book that has been published by Unity for the past 35 years."

"Do you know I was 24 years old when I first took up the study of the Unity teachings, and I am now 54 years old?"

"I think you will find that I am one of your oldest subscribers for WEE WISDOM. My oldest daughter was receiving it in 1910 or 1911. It came into our home until our children were too old for it; then I sent it to all of my friends' children. And now of course I want my grandchildren to have it."

"I enjoy WEEKLY UNITY very much and have read Unity papers for 25 years. I have learned a great deal, and shall continue to learn the rest of my life. I can indeed say that I am a new creature in Christ Jesus and that once I was blind but now I see. I should like to have people all over the earth know this wonderful truth."

"We began the study of Unity in 1916. Cannot begin to enumerate the blessings that have come to us."

"For more than 20 years I have been in constant touch with Unity, and what blessings I have received! More than all is the ever-growing knowledge of Truth and my relations with my Father."

Unity School of Christianity, 917 Tracy Ave., Kansas City 6, Mo.

God Does Not Limit Your Supply

The measure of your life and supply is governed by the extent of your faith, hence it is for you to say how abundant that measure shall be.

When the woman with the single cruse of oil was told by Elisha to fill every vessel from this small cruse, she found that the oil lasted as long as vessels were provided. So it can be with you. Your faith is a vessel that God will fill with His limitless supply. If you want to learn how to fill your life with God's gifts, send for a Prosperity Bank and use the prayer drill. It will help you think and act in accordance with your faith in God's abundance. As you follow the Bank plan Silent Unity prays daily with you. At the same time you have the opportunity of blessing a portion of your substance by spreading Truth through gift subscriptions for UNITY.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-8-43

September 13-19

THE MOST IMPORTANT DATE
FOR YOU IN THE UNITY CALENDAR

These dates mark a period of time that can mean much to you. They may mean the beginning of a new spiritual awakening, new ideas, new inspiration, and a new era of self-improvement.

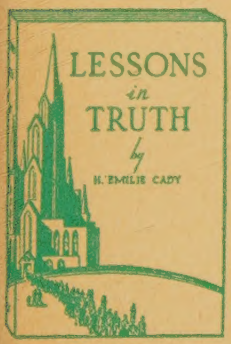
This Is the Time for Your Annual Observance of Lessons in Truth Week

All over the world Unity students observe this week of intensive study of *Lessons in Truth,* by H. Emilie Cady. At Unity headquarters all the members of the personnel unite in this study and each year it means more to those who participate in it. Make your plans now to take part in this event.

It Will Help You

Whether you are reading *Lessons in Truth* for the first time or studying it for the twentieth time, you will find in it ideas that will change your attitude toward every phase of living and perhaps your whole life. You will also benefit from the united thought of thousands of other students who are studying together at this time.

How to Obtain the Book and Study Guide



You can obtain a copy of *Lessons in Truth* at your local Unity center, or you may send to Unity headquarters if you wish. The price of the book is $1 in the cloth binding. With the book you will receive a copy of the study guide *Getting the Most Out of Lessons in Truth in One Week.* (If you have *Lessons in Truth,* you may still write for the study guide. It will be sent to you without charge.)

Order Lessons in Truth NOW

The usual heavy demand for LESSONS IN TRUTH plus unusual transportation difficulties makes it advisable for you to order your copy NOW.

Unity School of Christianity, 917 Tracy Avenue, Kansas City 6, Mo.

Light Ahead

Grace Noll Crowell

Heart, does the way seem hopeless?
Heart, has the road grown dim?
Ahead is the hills' gold splendor
And your good Guide—follow Him.
He said He would go before you
To make the dark way bright:
You can see His form through the shadows,
You can see His robe of white;
You can hear His voice through the silence
Bidding as once it bade:
"Let not your heart be troubled,
Neither let it be afraid."
Take hope anew as you journey,
There are goals that must be won—
But see! On the far-off hill crests,
There is the sun! The sun!